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kissing Oprah p. 13



56th year of publication

New survey finds religious freedom deteriorating around the globe

WASHINGTON, D.C. (EP) — A major survey of religious freedom released on Oct. 26 by Freedom House, a democracy and human rights watchdog group, finds that only 25 per cent of the world's population lives under conditions of broad religious freedom.

The survey — issued by Freedom House's Center for Religious Freedom and titled *Religious Freedom in the World, A Global Survey of Religious Freedom and Persecution* — concludes that 39 per cent live under partly free conditions, where the ability to practice one's faith is constrained, while the balance, 36 per cent, live in conditions in which religious freedoms are fundamentally violated. The report provides ranked profiles of countries representing nearly 90 per cent of the world's population.

Rapidly escalating violence against Christians

The study finds that religious freedom is deteriorating rapidly in much of the world. Dr. Paul Marshall, the co-ordinator and principal author of the study said, "Recent violence in the Middle East has increasingly religious overtones. The world's largest countries are worsening. After [the emergence of] Falun Gong, China has increased its already severe persecution of Buddhists, Christians and Muslims who refuse to submit to state control. In India there is rapidly escalating violence and propaganda against Christians and other minorities, often with the acquiescence of the government."

The report also finds that, despite a hopeful democratic political opening, Indonesia is



CHIEN-MIN CHUNG/REUTERS

U.S. Secretary of State Madeleine Albright shakes hands with North Korean President Kim Jong Il, in Pyongyang Oct. 24. According to Freedom House, recent advances bode well for Christians in this communist nation.

succumbing to religious violence due to the growth of radical Islamist elements challenging a government led by moderate Muslims. Nigeria is increasingly wracked by inter-religious violence.

Best and worst countries

Estonia, Finland, Ireland, the Netherlands, Norway and the United States ranked best in the comparative survey, the first of its kind. Religious freedoms were most broadly and systematically violated in Turkmenistan, Iran, Saudi Arabia, Sudan, Burma, Vietnam, China, Cuba, Pakistan, Tibet and others.

One bright spot in this bleak map is North Korea, where recent talks with South Korean and American leaders could signal the end of 50 years of Stalinist-type oppression in that Asian country, reports World Evangelical Fellowship. Despite the fact that

over 100,000 Christians are still imprisoned in North Korean labor camps, there is evidence that the government is opening up the border between the two countries. Also, North Korean President Kim Jong-Il has requested that American and South Korean teachers enter his country to help teach English in Korean schools. There has been no immediate guarantee that religious freedom will improve, but these recent advances bode well for Christians in the communist nation.

Religious Freedom in the World, published by Broadman and Holman, is the product of a multi-disciplinary and multi-religious group of more than 60 scholars from the U.S. and

abroad. It includes regional surveys, and background essays on U.S. foreign policy, international relations and the current state of religious freedom.

Other noteworthy trends include the increasing prominence of religion in the conflicts between India and Pakistan, the current flight of Christians from the Middle East, the emergence of Eastern Orthodoxy as a unifying symbol in Russia, the Balkans and parts of the former Soviet Union, and the upsurge in intolerance of minority religions ("sects") in Western Europe.

Religious freedom not connected with wealth

The survey also finds that religious freedom does not correlate easily with wealth. While the countries in the North Atlantic are free, other wealthy countries, such as Saudi Arabia or Singapore, are not. Furthermore, some less

prosperous countries, such as Botswana, Namibia, South Africa and Lithuania are free. Ideology and culture affect freedom just as much as wealth, the study concludes.

Religious freedom shows some correlation with religious background. With some

exceptions, notably Cuba, historically Christian countries tend to be free, though there is increasing intolerance in parts of Western Europe. Traditionally Buddhist countries, with the exception of those still under communist domination, also rank

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Precedent-setting TWU court case watched closely by Christians

James Kwantes

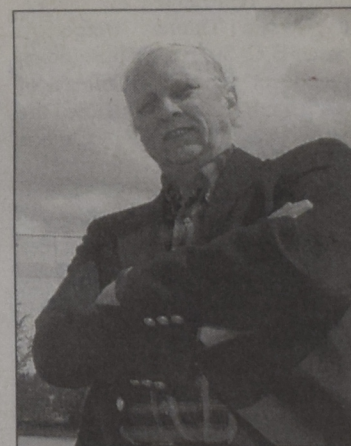
ABBOTSFORD, B.C. — The Supreme Court of Canada battle between the B.C. College of Teachers and Trinity Western University has captured the attention of Christians both in Canada and around the world. But few are watching the case more closely than Langley, B.C. resident Lee Hollaar.

Hollaar was the only member of the B.C. College of Teachers to cast a vote in favor of certifying the Christian university's teacher education program. That 17-1 vote, held on June 29, 1996, led to the legal arguments that were heard November 9 in the Supreme Court of Canada.

Significant to all faith-based education

"This case is precedent-setting in a significant way for all faith-based education," said Hollaar, who works with the Society of Christian Schools in B.C. and is also a member of the King's University College Board of Governors.

The B.C. College of Teachers, a professional regulatory body, denied an application by the Langley, B.C. university for certification of its teacher education program on the grounds that TWU discriminates against



JOHN VAN PUTTEN PHOTO

Lee Hollaar

homosexuals. TWU has a code of conduct requiring students to lead a wholesome life, and to refrain from premarital sex, adultery and homosexual activity (as well as smoking, getting drunk, taking drugs, 'stealing, lying and swearing). All students at the interdenominational school must sign the pledge.

Trinity Western challenged the denial in court and won, with a B.C. Supreme Court judge in 1997 ordering the BCCT to approve the teacher certification program. The BCCT, which collects dues from all public school teachers and many independent school teachers,

See TWU CASE page 2...

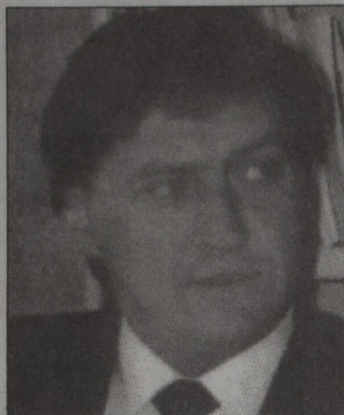
News

Religion-related oppression major faction in international life

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comparatively well. Hindu countries are increasingly restrictive due to the recent upsurge of repression in India. The religious areas with the largest current restrictions on religious freedom are countries with an Islamic background. This parallels problems with democracy and civil liberties in general, but the negative trend is stronger with respect to religion.

Religion is not the only factor that can be used to evaluate freedom; there are also ethnic, economic, political, and strategic elements. But the study suggests that it is irresponsible to examine any political order without attending to the role of religion. Analyses of international relations, foreign policy or human rights that neglect religious freedom and the



Paul Marshall, of Freedom House.

role of religion should be considered inherently suspect.

"The survey shows the need for greater attention in U.S. foreign policy and in the international community to the issue of religious

persecution," said Nina Shea, director of the Center for Religious Freedom. "While it does not suggest a 'clash of civilizations,' it reveals that religion-related conflict and repression are now a major factor in international life."

The report reiterates the findings of Christian human rights groups, many of whom are sponsoring the International Day of Prayer for the Persecuted Church (IDOP) on Nov. 12. The day is set aside for churches to pray and fast for the plight of Christians worldwide who are being persecuted for their faith. News reports estimate that 150,000 Christians die each year because of their faith. Despite this, evidence shows that Christianity is spreading quickly in countries like China, where persecution is widespread and highly visible.

According to World Evangelical Fellowship (WEF), 200 million people today are denied full human rights because they are Christians, and the majority are not allowed to own Bibles. WEF reports that persecuted Christians most often request prayer from other

Christians, rather than supplies or political help.

The theme for this year's IDOP on Nov. 12 was "One in Him - Come Together, Pray Together, Act Together." For more information, visit www.persecutedchurch.org or call (888) 538-7772.

Two million small weapons threaten peace in regions of Africa



COURTESY CROSSROADS — LEE ABSALOM PHOTO

The presence of small arms is a key problem facing African societies.

NAIROBI, Kenya (Newsroom) — The imminent influx of two million small arms and light weapons as 60,000 Somalia militia members demobilize threatens the security of a region already vulnerable to violent conflict, religious leaders contend, and they call for those weapons to be handed over to a responsible authority.

Worried church leaders in East Africa, the Horn of Africa, and the Great Lakes region have conducted numerous ecumenical consultations on small arms and light weapons since the beginning of this year.

UN will address small-arms trafficking

Their concern is shared by United Nations Secretary-General Kofi Annan, who has called small-arms proliferation "one of the key challenges in preventing conflict in the new century." The United Nations will convene an international conference on illicit small-arms trafficking next year.

"The presence of small arms in African societies tempts one to choose the militant option, which guarantees short-term gains, as opposed to the tedious and time-consuming process of negotiation," said Lieutenant

Colonel (Retired) Jan Kamenju, director of the Security Research and Information Centre in Kenya, a private investigative organization.

In a meeting last week, Salpy Eskidjian, the program executive of peace building and disarmament international relations for the World Council of Churches (WCC), told Newsroom that fears expressed by the churches are legitimate. "The issue of small arms is very complicated such that they go beyond just supplying and buying of these arms," she said. "But we are creating strong partnerships with different organizations and citizens which we hope will address the problem."

The buying and selling of small arms has become a lucrative business in Somalia, said Abdir Rashid Hussein, a Somali working with Saa-ceed, an organization involved in the demobilization of militiamen in Somalia and the rehabilitation of the local communities. "This business is controlled by a few rich merchants who import these commodities from dealers outside the country," he said.

Because of its extensive network and ability to reach the

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TWU case is test of religious freedom

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appealed the ruling but also lost in the B.C. Court of Appeal. It responded by appealing to the highest court in the land, which agreed to hear the case.

On November 9, arguments were heard in the Supreme Court of Canada. Bob Kuhn, a TWU graduate, represented the university, while Thomas Berger, a former B.C. Supreme Court judge, argued for the B.C. College of Teachers. Intervenors included the Evangelical Fellowship of Canada and the Canadian Conference of Catholic Bishops for TWU, and the Ontario Secondary Schools Teachers Federation and Equality for Gays and Lesbians Everywhere (EGALE) for the BCCT. A decision will be announced at a later date.

Court case costs TWU \$1 million

The precedent-setting battle is a test case for religious freedom, a fact apparently recognized by the B.C. Civil Liberties Union, which also intervened on TWU's behalf. A loss for the interdenominational university will reverberate both in the Fraser Valley and across the country. The court case has already cost Trinity Western more than \$1 million.

A former teacher and principal, Hollaar was first appointed to the B.C. College of Teachers by Social Credit Education Minister Stan Hagen in 1990, as a voice for independent schools on the body. Fifteen people are elected to the BCCT from different areas of B.C., and five are appointed by government. Hollaar was re-

appointed by NDP administrations three times and served eight and a half years, finishing in 1998.

He remembers well the events leading up to the lopsided vote that denied the Langley university a teacher education program. After TWU applied for certification, a BCCT program approval team visited the university, Hollaar said. The team talked to students and professors, inspected the facilities and spoke to Trinity Western graduates in the field. "They were quite impressed," Hollaar recalled. While the team had concerns about the size of the library and other minor issues, it recommended the B.C. College of Teachers approve TWU's teacher certification program. Lifestyle requirements were not part of the criteria.

But Hollaar detected a different agenda taking shape among the teacher reps at the B.C. College of Teachers, which he says is closely aligned with the left-leaning B.C. Teachers Federation.

"You could see there was something very much stirring," he said. "In a political context such as B.C., there's a strong critique against alternatives in education."

In the private debate that preceded the vote, the Christian university was called "intolerant" for its code of conduct, Hollaar remembers. One BCCT member commented, "It's not we, the College of Teachers, that is trying to re-make society, it's Trinity Western," he said. Another mocked a Trinity Western text called "Walking With God in the Classroom" — a book written by TWU education professor Harro Van Brummelen that has been

translated into several languages and is widely respected in the Christian and independent school communities.

Never experienced such intolerance before

At that point, Hollaar said he began to fully realize the immense gulf between the BCCT and those who believe in God and hold to faith-based moral absolutes. "To walk with God in the classroom seemed to violate their sensibilities," he noted. "I have never experienced such intolerance in all of my years."

Hollaar noted the B.C. Supreme Court justice who ruled in favor of TWU in the first court challenge dismissed the assertion that TWU graduates might be intolerant of gay students because of the university's code of conduct. The judge said there was "no evidence" of such discrimination. And Hollaar regrets that the ripples from the teacher education debate have spilled into other areas, casting aspersions on the abilities of TWU graduates. After the BCCT decision, there were debates in the nursing community about whether TWU graduates could provide suitable care for AIDS patients.

Hollaar said he is "on balance, confident" about TWU's chances in the Supreme Court of Canada, and noted the university is receiving supportive e-mails and messages from all over the world. A loss for the Langley university would be a devastating setback for all faith-based teacher education programs across Canada, he said. (See related stories on page 12)

Politics/News



Principalities & Powers

David T. Koyzis

Voting strategically in an imperfect system

In many democratic countries voters have the luxury of casting their ballots for the party with whose program they are most in agreement and whose leaders they prefer to see exercising political power. A convinced socialist, for example, has every confidence that her vote for the socialist party will count for something and that, when seats in parliament are divvied up, it will receive a fair number in proportion to its support in the general population. She understands, of course, that it is highly unlikely that the socialists will govern alone. When they issue their party policy program, she recognizes that their ability to accomplish any of it will depend on whether or not they take part in a governing coalition, and, if they do, on the willingness of the other, nonsocialist coalition partners to support some of their agenda.

No absolute winners

In such countries one cannot speak of winners and losers as such. Aspirations remain modest: none expect their opponents to be "crushed" at the ballot box. The most they can anticipate is that they might be left out of the government. The least they can hope for is that their rivals' share of power within the government will be small. Similarly few seriously look forward to an outright "victory" for their own party. The most they can expect is that it will be the senior partner in a governing coalition and that its leader will become prime minister. Still, they recognize that this is hardly the end of the political battle. The election may be over, but, given that no party has an absolute majority of seats, the task of governing will require constant negotiations among the governing parties. No one will fully get his own way, but everyone will get something.

Contrast this to Canada. During election campaigns I am sometimes asked how one ought responsibly to cast one's vote. Unfortunately we do not have the luxury of voting our real preferences. In a closely matched three-way race in a given riding, a candidate can easily end up winning a Commons seat despite the fact that nearly two-thirds of the electors voted against her. This means that most of the votes cast are effectively wasted.

Expressing dislikes at the polls

Because of this, many Canadians vote strategically. When they go to the polls they tend to express their dislikes rather than their likes. If they vote for their favorite party, they know that they may effectively hand a victory to the party to which they most object. If they believe the sitting government, led by Party A, has become complacent and arrogant, they may nevertheless vote for Party B rather than Party C, their real favorite. Why? Because they believe Party B has a better chance of beating Party A in their own riding and possibly reducing it to at least minority government status. True, they may, in their heart of hearts, like Party C better, but they are deterred from voting for it for fear of wasting their vote and thus disenfranchising themselves.

The upshot of this is that I myself will probably end up casting my vote for a party about which I have serious reservations, because in principle I do not like "majority" governments pretending that most Canadians support them when they clearly do not. Is this a good way to vote? Probably not. But it may be the best we can do at present until our political leaders pluck up the courage to institute genuine electoral reform in this country.



David T. Koyzis teaches political science at Redeemer University College in Ancaster, Ontario, and will unhappily join the ranks of disaffected voters on 27 November.

Church uniquely able to talk about weapons in smallest African communities

... continued from page 2

most rural villages, the church is uniquely able to talk about the presence of weapons in even the smallest communities. Kamenju said. "The church is well spread in communities and is thus capable of researching the presence of small arms and the impact they have on communities," he said.

Studying illicit arms trade

The WCC is studying the illicit arms trade emanating from Somalia, whose central government collapsed in 1991. Eskidjian said. Weapons are plentiful, and cheap. An AK47 costs \$170, while an automatic pistol goes for \$200.

In March, Kenya President Daniel arap Moi told participants in a government-sponsored conference on small arms and light weapons that the continued flow of illegal arms had led to escalating violence that complicated the search for peace in Somalia. "Kenya, sharing a 1200-kilometer border stretch with Somalia, has had to bear the brunt of the illegal inflow of arms," Moi said.

George Wachira, director of the Nairobi Peace Initiative, noted in March that "ordinary herders in Kenya, Uganda, Ethiopia, and Sudan are armed with sophisticated weapons, ostensibly for protection of their herds. In reality, these weapons have been a major source of insecurity in the area, as they are used in raids and counter raids within and across national borders that the governments in the region might not be able to control save by deploying their combined militaries along the borders. For Kenya, the entire northern belt is a security nightmare."

Small arms violence undermines good governance, Mohamed Sahnoun, a member of the Eminent Persons Group, told the Africa Policy Information Center in Washington, D.C., earlier this year. The group is an assemblage of 20 world leaders whose purpose is to curtail the proliferation and unlawful use of small arms. "It disrupts trade, tourism and investment," Sahnoun said. "As domestic conditions deteriorate, violent crime and general lawlessness increase exponentially ... It raises the cost of maintaining order, thus jeopardizing economic development by depleting budget resources. As a result, with human rights abuses on an increase and famine conditions exacerbated, democracy and development are put at risk."

Although conflicts have many causes, they would be easier to



REUTERS/POPPERFOTO

A Chadian soldier stands outside a military camp in Chad's capital city.

prevent and resolve if the availability of small arms were curtailed, he maintained.

Shootings over petty issues

The volume of weapons in Somalia affects everyday life for everyone there, observed Saa-eed officials Hussein and Tony Burns, program development officer. "The future of Somalia is hard to predict due to the presence of these guns," Burns said. Everyone lives in fear, Hussein added. Arguments over petty things, even a cigarette, result in fatal shootings that ignite inter-clan war.

At the same time, Burns said, the Somali government is working to demobilize the population. "The two million semi-automatic and automatic weapons in Somalia estimated now will have been reduced in the next 12 months by one million," he said. "These will go to the market. The Somali people will want to sell these weapons for cash. We are considering bringing in agricultural implements so that they can be exchanged for weapons."

Many experts fear, however, that a significant number of weapons will find their way to the Great Lakes region and to countries that are suffering instability. "The flow of arms will increase from Somalia into the Great Lakes region," Burns said. "It will take about \$100 million to buy back that number of weapons. That money is not available. If we get the money, the guns will be destroyed."

The international community must take the threat seriously, he argued.

Small arms proliferated in Somalia in the 1980s with the emergence of rebel movements with bases in Ethiopia. The rebels obtained weapons from the Ethiopian government of Megistu

Haile Mariam, Somalia President Said Barre, who was ousted in 1991, supplied border residents with arms to protect themselves from the rebels.

In Somalia today, small arms come from various sources. They include Eastern Europe, China, Libya, and Ethiopia, according to Hussein. The availability of weapons has been a major impediment to the political settlement in Somalia because political factions with large quantities of small arms use them to bargain with their opponents.

Churches want to help

Bishop Ochola II Macleod Baker of the Diocese of Kitgum, Uganda, told Newsroom that churches in Uganda had relegated concerns about small arms and light weapons to the government and security agencies. But after attending consultations organized by the Fellowship of Christian Councils and Churches, they now believe that they have a role to play.

Kamenju said that the church should work with political leaders, citizens and all stakeholders to create conditions for lasting peace.

"I am satisfied that the church has taken up the challenge and has joined hands with regional governments to fight the menace of small arms initially left to the governments," said Kenya Minister for Foreign Affairs Bonaya Godana.

Eskidjian cautioned that churches could face some challenges in working with religious leaders in Somalia, which is 99 percent Muslim. There is, however, common ground on which to meet. "This is one area where we expect the Muslims to cooperate," she said, "because it puts the lives of many people at risk."

Editorial

Must we become moral absolutists to fight relativism?

Harry der Nederlanden

The Trinity Western court case covered in this issue is a serious matter. But it also has another side – a funny side. The issue is rife with ironies.

We Christians see ourselves as a highly moral people. Christian faith, we believe, doesn't just save us from hellfire; it makes us better folk to live with here and now. Those who come into contact with us or have the good fortune to be our neighbors should feel privileged, or at least edified by our company. Come now, 'fess up: we suspect that others secretly admire and envy our moral rectitude and high standards.

Something of a shock

It comes as something of a shock, then, when a group of educators look us over and want to put us into quarantine because they are afraid we will contaminate their kids. Most of us are so concerned about protecting our own kids from evil, external influences, it's startling to see ourselves portrayed as such an influence. Surely, we think, this is a case of the pot calling the — silver — kettle black! Shades of the Roman Empire, when Christians were accused of being corrupters of public morals.

Instead of pricking us to outrage, however, perhaps the judgment should occasion hope in us. Many of our leaders have been bewailing the current relativism, the loss of any and all standards. The judgment by the B.C. Teachers College that graduates of TWU are likely to be biased against homosexual behavior is a *moral* judgment. It, in fact, gives evidence of a moral

absolutism. In the College's judgment, there is no room in a pluralist system for persons holding such convictions – unless they are first reprogrammed.

A couple of years ago, Charles Taylor, a Catholic philosopher, penned a little book in which he pointed out that the relativism of our era doesn't issue from indifference but from a deep commitment to the virtues of tolerance and respect for others. We may not exclude or discriminate against others in the human family simply because they are different or follow a different way of life.

This isn't really a thorough-going relativism, then. That's good news, isn't it? If the pro-gay demonstrations at this summer's assembly of the Episcopal Church are any indication, there may even be some Christians among the educators who came to this absolutist judgment.

Preserving moral absolutes

The present generation(s). I suspect, embraced this virtue after observing their elders, that is, those generations that turned shiploads of Jews back from our shores to be gassed, that relegated blacks to the back of the bus and the bottom of the income scale, and that ripped hundred of native children from their families to civilize them. Kids, thank God, don't just pick up ethical standards from imitating moral behavior; they also see when something is *not* right – and reject it. They saw that love for one another contains something violent when the "one another" of love's embrace presupposes that the other must look like us and behave like us. Yes, kids are terribly moralistic.

And so are the members of the B.C. College of Teachers. And so are we.

Especially of late, Christian political involvement in Canada and the U.S. has never been more vigorous. Why? Because Christians are more deeply committed and motivated than twenty years ago? Not too many believe that. What has mobilized hundreds of thousands of Christians, primarily evangelicals, across this continent is not structural issues, such as care for the global environment, better opportunities for those bypassed by our prosperity, more responsible use of energy, and so on. What has mobilized us is the moral issues, such as abortion, homosexuality, divorce, sex in the media, disrespect for property and persons. Such signs of moral decay have pried evangelicals out of their pews and launched them into the loud, littered, vandalized and sexualized public square.

To a great extent, we are motivated by the desire to impose a moral order there that we see dissolving like a fragile, old manuscript mauled by rough hands.

I can already hear some of you groaning, "Here we go again: the Faith of our Fathers is going to get another drubbing, while the wierdos get a ticket to the royal ball." Yes, it's tough being a Christian. But after picking at the splinter in the eyes of the BCCT (pp. 1,2& 12), I became aware of the shadow of a beam big as a cross.

Many Christian leaders I greatly admire, such as Charles Colson and Richard Neuhaus, have rallied fellow Christians to political action by boldly asserting that, contrary to the contemporary attitude that anything goes, *there are moral absolutes*. They name abortion, homosexuality, divorce, illegitimacy, euthanasia and gay marriages as the critical interfaces where we must engage our secular society to preserve these absolutes. It is in this way that, I'm afraid, the

struggle with powers and principalities devolves into a culture war. What has outraged our moral sensibility and triggered our defensive reaction is not first of all seeing derelicts and homeless people sinking into despair, or hearing about astronomical rates of suicide among native youth, or reading about the destructive impact of our lifestyle on struggling peoples around the globe, but dirty pictures. Sex.

When we speak of sex, moral absolutes spring up like weeds on a manure pile. And then we, the children of light, rush to the top of the hill to do battle with the children of darkness.

Sure, I'm exaggerating to make a point. But doesn't this kind of appeal to moral absolutes threaten to denature our faith? Not only does the enemy become too externalized – them vs. us – but the moral law is reduced and then elevated almost above God himself. We are in danger of turning God into the conservator and administrator of moral absolutes. That's decidedly *not* the Christian faith.

Should Christians be relativists?

Here we are better served by Ursinus and Olevianus, the authors of the Heidelberg Catechism. They were Christian relativists. Yes, when it comes to moral absolutes, Christians ought to be relativists. The Heidelberg Catechism reminds us that God's commandments or words to us are not separate, discrete words, but part of one word, one story summed up in the love commandment embodied in Christ's sacrifice of himself for the sake of outcasts and outsiders – dirty, filthy rejects like us. Jesus' ministry – his preaching and his self-sacrifice – is to make manifest in us and among us, below us, above us and around us the Kingdom of God. When our eyes and ears are renewed by him, we see on the horizon beyond our reach and hear the music of a new reality, a new order, a new humanity in which we will not only be pure and holy but in which we will selflessly care for one another.

It is important to remember that the words of God's law, the torah, get their meaning from this over-arching, multidimensional context that points to the active presence of his Spirit reconciling and unifying all things in him so that they may glow with the radiance of his justice and his love. To identify our mission and his Kingdom with a narrow constellation of absolutes is to surrender part of God's great garden to the care of strangers. The constellation of concerns tracked and nurtured by the BCCT ought not to be considered the property of left-wingers and postmodernists, for God is every bit as concerned about the poor and the spurned as he is about sexual purity and the family. His Kingdom may not be subdivided and farmed out to private ventures; it is all equally his, relative only to his ultimate purpose to make all things new so that the new heaven and the new earth may resound with the praises of old and young, lame and able, rich and poor, male and female, slave and free, Jew and Gentile – salvaged, joyful sinners all.

Hear the glad sound, for the Savior comes, the one anointed to bandage the wounds of the brokenhearted, to tell the prisoners they are free, to comfort those who are grieving. These he will dress in colorful clothes of praise so that they be called justice trees, mediators of God's Radiant Presence. And they will rebuild the ruined cities, repairing the neglect of a thousand generations.

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Letters

Article seemed to cast a shadow on Day

We were very disappointed in your article in the October 30, 2000 Christian Courier, "Debate over Day's faith has been misguided." In the heat of the election campaign, you have decided to publish an article that criticizes Day, and even questions Day's Christianity. We have seen and heard Day in person, and were very impressed by his strong personal faith.

We realize that we need to critically

evaluate how one lives out their faith, yet we are also called to uplift our fellow Christian. You have placed this article on the front page, thereby giving it increased credibility, and have essentially questioned his authenticity as a Christian.

Here is a man that can make a difference, and we believe a very bright light for Christianity. The article definitely cast a shadow on him, and you have contributed to

the media slamming of Day. We can understand the secular media distorting his image, but we are extremely disappointed in the willingness of fellow Christians to join in this onslaught. We believe that as Christians we are called to uphold our brothers and sisters in the faith.

**Veronica and Nick DenOudsten
Lacombe, Alta.**

Editor's response:

Yours is not the only letter complaining about the Blaikie article, so it represents the thoughts of many of our readers. You should, however, reread the article. It very carefully and deliberately does not question Day's personal faith. The article points out that a politician's personal faith is not the issue. There are sincere, Bible-believing Christians in other parties besides the Alliance.

Because of a) all the press devoted to Day's faith, and b) my perception that very many of our readership are supporting the Alliance simply for that reason, I thought this needed to be made clear. Bill Blaikie's article, I thought, did a good job.

Bill Blaikie, too, has never made a secret of his faith as he ran for office. He is an ordained minister in the United Church. Does this persuade us to support the NDP? No. We must look further than whether a candidate professes to be a Christian. Being a Christian, remember, tells us little more about a person other than that he recognizes himself as a sinner before God, a sinner who needs the blood of Christ to stand blameless before him. Thank God, you don't have to be an exemplary citizen to be a Christian.

Christian faith may, to be sure, deepen one's sense of public service and so prompt a Christian to become active in politics. However, many, if not most, Christians who enter the political arena assume that the political realm is ruled by principles of reason shared by all regardless of religious

belief. Many others simply adopt an existing political ideology and try to defend it by appealing to isolated texts or teachings. We call this synthesis: stitching together two different garments to make one.

Blaikie's article points out that — granted the sincerity of Day's faith — when he defends his political program, Day appeals not to Christian principle but to Conservative political principles. Although Blaikie does not go on to point this out, these Conservative principles closely resemble the position that our forefathers, led by Abraham Kuyper, called liberalism.

No one here is challenging the authenticity of Day's faith, or of Blaikie's for that matter. And I admire both of them for their commitment to the public good. When I question Day's conservative political position or Blaikie's socialist position, I am not challenging their faith nor am I undermining their work as Christians. On the contrary, the very purpose of such criticism is to deepen and strengthen their Christian witness.

A fair question to ask is whether it is possible to run a political campaign in a pluralist country with a non-proportional voting system without appealing to certain shared values rather than specifically Christian ones. Many Christian thinkers also question whether we can really develop a thoroughly Christian politics that doesn't borrow extensively from non-Christian sources. These are questions that carry us far beyond the personal faith of this or that candidate.

By the way, to raise such questions about Day is not to deny that he may be the best choice before us. I'm glad you've found someone you're eager to support. I like Stockwell Day, too, but I don't like some parts of his party platform. But, then, I don't like the Liberal or NDP platforms either.

Harry der Nederlanden, editor

ICS prof challenges Bolt's view of Jubilee



SARA STRATTON, CEJI STAFF

Some Christian Reformed people connected with the Canadian Ecumenical Jubilee Initiative: from left, Connie Kuipers, John Hiemstra, Reinder Klein, Peter VanderMeulen, Bruce Voogt, Sylvia Keesmaat, Arie Van Eek.

Jonathan Chaplin

John Bolt must have known that his provocative letter condemning the Jubilee initiative (CC Oct. 16) would evoke a reply. He not only endorses the criticisms of the Canadian Ecumenical Jubilee Initiative (CEJI) raised earlier by Harry Antonides (CC Sept. 18), but goes much further and accuses the global movement as a whole of 'enormous historical blindness.'

This is very strong language, and can only be read as implying that those of us who have chosen to support Jubilee 2000 — and there are no doubt thousands of CRC members in this category — share in such blindness. Such a damning allegation — and there are several more in his letter — from so senior a figure in the CRC has to be met with a vigorous response.

John Bolt wonders whether his views will be seen as 'hysterical'. On the contrary, what concerns me is that they are the product of sober reflection. Many readers will have noticed the contrast between his letter and the measured and informed judgments expressed in David Koyzis' very helpful contribution in the same issue.

Five misconceptions

John Bolt's letter betrays five misconceptions. The first is that the political or theological standpoints of the global Jubilee 2000 movement can be taken as equivalent to those of CEJI. But the Canadian Ecumenical Jubilee Initiative is only one of over 30 national or regional movements belonging to the global campaign. The single focus of that global campaign has been debt relief, now supported in principle by several G7 governments. CEJI has indeed adopted a broader strategy than many other national movements, and is distinct also in its

emphasis on the need for biblical-theological reflection to give inspiration to the political campaigning. Jubilee 2000 worldwide, however, (including in the USA) cannot necessarily be associated with the theological positions advocated by CEJI.

The second misconception is that to advocate legal regulations on accumulation and greed amounts to the kind of socialism now discredited by the twentieth century. Does John Bolt really want to reject entirely the view that 'accumulation must be curtailed and clear limits placed on greed through laws and regulations,' as the CEJI document he cites (incorrectly) puts it? If so, then he will want to dismantle much of the existing apparatus of American capitalism, which has a battery of such regulations already in place, including tax laws, anti-trust laws and environmental regulations, most of which have neither socialist provenance nor objective.

Ignoring two vital points

While few today would dispute that, in most areas of economic life, markets perform better than states, John Bolt's easy generalizations ignore two vital points: that 'free' markets are constituted by and continually dependent on states for their operation; and that which Pope John Paul II, in his powerful encyclical *Centesimus Annus*, condemns as 'a radical capitalist ideology', often generates deep economic injustice and environmental damage. It may be true that 'democratic capitalist countries have done much to promote stewardly use of the earth' (and obviously far more than communist states), but that is due, not to the inherent dynamics of free markets, but to the tough regulatory 'interventionism' of

See BOLT'S VIEW page 10...

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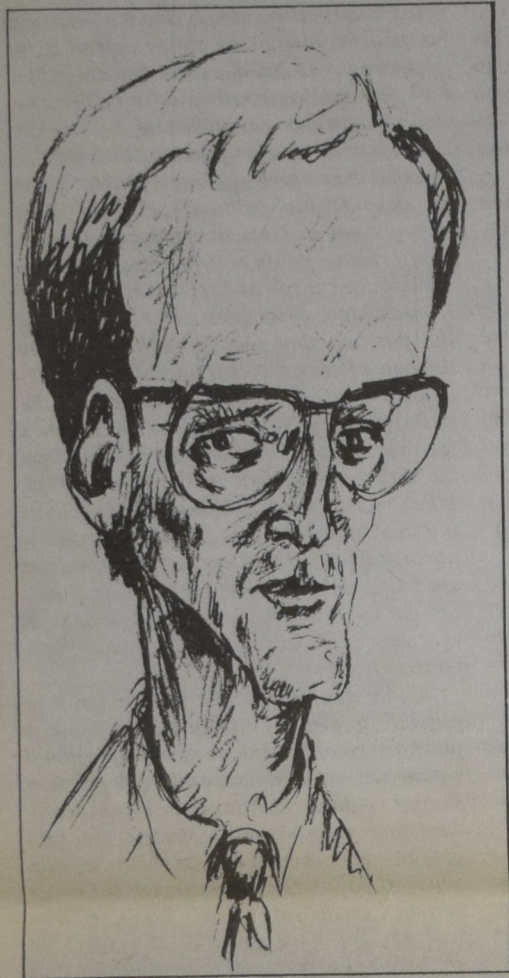
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Education

Profs don't want intelligent design in their science department



HARRY DER NEDERLANDEN ILLUSTRATION

Prof. William Dembski

with Baylor University in Waco, Texas. Baylor U. is associated with the Baptist General Convention of Texas. Dembski's dismissal came after bitter infighting among the faculty.

Eight other Baylor scientists have attacked Dembski's work, claiming that intelligent design is not science. Dembski's books, however, have been published by Cambridge University Press as well as Intervarsity Press. Christian thinkers like Charles Colson have made extensive use of Dembski's work not in an attempt to prove the existence of God but merely as support for a Creator God.

The eight critics charged that "intelligent design" is just an old philosophical argument dressed up as

science and that it has not been recognized as legitimate by the rest of the scientific community. They wrote: "Materialistic science does not say that there is no God. Rather, it says that God, due to His supernatural and divine nature, cannot be proved or disproved,

thus we cannot consider His role in the natural phenomena we observe. Therefore, the existence of God is not a question within the realm of science."

To oversimplify, they contend that it is not possible to work up proofs for the existence of God because he is so wholly different from his creation. The faculty senate of Baylor had voted to dissolve the Polanyi Center after it sponsored a conference on the role of naturalism in science.

The question under discussion was: Is the universe self-contained, as is widely held by contemporary scientists, or does it require something beyond itself to explain its existence and order?

Celebrating too much

An independent review committee subsequently concluded that the work of the Center was legitimate. What allegedly sparked Dembski's dismissal was the fact that he celebrated too boisterously, like a football player spiking the ball in the endzone. He said online that the review "marks the triumph of intelligent design as a legitimate form of academic inquiry" and gloated that his "dogmatic opponents... have met their Waterloo."

Apparently his celebration was premature. He may have won the war, but he lost the battle. That "dogmatic" was too much for his colleagues to stomach.

Representatives from Baylor

hastened to explain that Dembski was not dismissed for the work he was doing in intelligent design but for failing to work "in a collegial manner." Apparently it isn't proper to admit in public that scientists on the faculty were fighting like cats and dogs. It may provide arguments against intelligent design, at least in the Baylor science department.

(For a good overview of the intelligent design movement see "Creation by Design" by Alan Padgett in *Books and Culture*, July/August, 2000, or William Dembski, *Intelligent Design: The Bridge between Science and Theology*, Intervarsity, 2000.)

Going to university as a child

I had a couple of frosh come by my office this September ready to "take the campus by storm" for God. Their eyes are bright and excited, and they show a deep, passionate love for their faith and a genuine concern for sharing it with their fellow students, not to mention the professors. They are ready to set the campus straight with regards to evolution, morality, and piety. While such enthusiasm is preferable to religious apathy, I'm beginning to see how easily such energy can be misdirected, or worse, distract a student from a subtler calling from God.

Jean Vanier in his book *Community and Growth* talks about entering a new community with a child's grace. That is to say, we enter with a naivete, an openness, an availability that allows us to hear the hurts and hopes of the new community and share its joys without reservation. As time wears on, we leave this childhood, struggle with our identity with respect to the community, and enter an adulthood where we can make evaluations of the positives and negatives we have experienced.

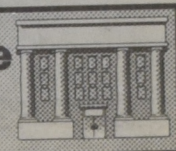
One of the dangers, says Vanier, is that we leave one community for another and arrive as full-fledged adults, ready to offer service and change things around. We stride in already knowing what to do, figuring we have an edge on the natives, whatever it is they may hold as sacred.

Listening to Luther

I had this experience myself this semester as I took up a course at the Lutheran seminary on campus. They nurture the conservative side of Luther's legacy there and rarely an hour goes by where the words "law and gospel," "justification" or "real presence" are not strongly reiterated against the heresies that have plagued the church since the ascension of our Lord. It all seems pretty one-sided to me, and I wondered if I'd ever get a chance to set them all straight by talking about the vital importance of the cultural mandate and the Kingdom of God. Surely they must be itching to hear what I have to say. Maybe, I thought, I'll be

Campus Culture

Peter Schuurman



asked to speak at a special forum, or they'll ask me to write a short treatise on neo-Calvinism with respect to Luther and distribute it around the campus.

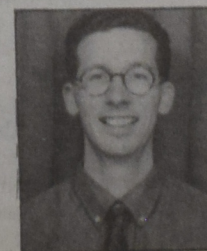
If you laugh at that, know that I'm smiling, too. Of course they are not waiting with bated breath to hear me expound. It makes me think of my advice to the students I mentioned earlier. "Why don't you make it your first project to just listen?" I asked. "You can first find out what university culture is all about — try to nurture some friendships and get involved in some of the clubs. Then maybe in your third or fourth year you'll have something wise, or maybe even prophetic, to say. Maybe some people will even ask."

A closed mouth gathers no foot

In a new community, one must listen before one will be heard. If you don't truly understand who you are talking to, you might do more harm than good (as a student's e-mail signature reads "A closed mouth gathers no foot.")

It's been said that one of the unique features of being human is the ability to communicate through the spoken word. Perhaps our two greatest sins then are that we speak when we should listen, and that we are silent when we should be shouting. Maybe that is why God designed humans in such a way that we don't start speaking until a year or two after birth; it gives us some time to just listen and learn before the endless flood of comments come.

Besides, if the Kingdom of God is The New Community, our proclamation of it will be undermined if we model the opposite attitude that Jesus advised for entrance into it.



Peter Schuurman is the Christian Reformed campus chaplain at Brock University in St. Catharines, Ont.

Pro-life feminists shake up college campuses

(Religion Today) — A group of "pro-life feminists" is shaking up college campuses. Feminists for Life sponsors posters and ads that are placed in college newspapers and on bulletin boards to challenge students to rethink their views about abortion. The group also asks college and university administrators to provide students with information about alternatives to abortion and about post-abortion trauma.

"Abortion-rights activists promised us a world of equality, reduced poverty," one ad reads. "A world where every child would be wanted. Instead, child abuse has escalated, and rather than shared responsibility for children, even more of the burden has shifted to

women. No law can make the wrong choice right." A photo in the ad pictures a group of young women holding a poster that reads, "Question abortion."

"If you would like to work on securing non-violent choices for women or need information on pregnancy resources, please contact us," another ad says. The ads attract attention, according to the Washington, D.C., based group, which describes itself as pro-woman and pro-life.

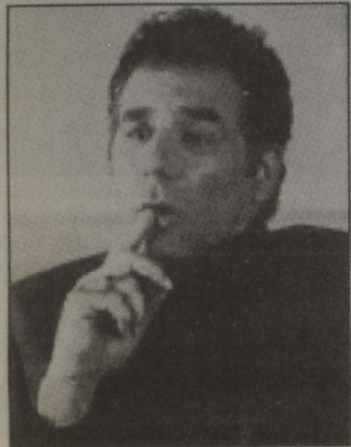
"College students are constantly told to challenge the status quo," said Serrin M. Foster, president of Feminists for Life. "Twenty-seven years after the Roe v. Wade decision, abortion has become the status quo."

Arts/Media

What's new is old is new: the Fall 2000 lineup of situation comedies

Ron DeBoer

The fall schedule for new TV shows reveals a bit of a paradox. While the TV studios are relying on well-known, proven actors, the new shows being offered are not what you'd call formulaic situation comedies. The result may be shows that last longer because of their marquee stars, but programming that isn't necessarily of better quality.



The Michael Richards Show (NBC, Tuesdays) stars the ex-Seinfeld comedian as Vic Nardoza, a detective "with a background in security, a six-week PI course and a gung-ho attitude." This show relies on Michael Richards' crazy antics, misunderstandings and slap-stick humor, but is weak in writing and plot-lines. While the humor in *The Michael Richards Show* is healthy, relying on physical comedy rather than sarcasm or put-downs, the supporting cast and writing is weak. The entire script seems to be written as a set-up for a Vic Nardoza one-liner or funny facial expression. Despite the popularity of Michael Richards, I'd be surprised if this show lasts to the end of the year.

Cursed (NBC, Thursdays) is the story of successful businessman, Jack Nagle — played by veteran Steven Weber — who takes his bachelor's life in easy stride until he agrees to a blind date with a woman who casts a bizarre curse on him — unbeknownst to Jack. While the show's storyline seems a little thin to sustain a long-term television life, the cast of characters and clever writing should create some interesting situations as Jack flip-flops between commitment to his on-again-off-again girlfriend, Melissa, and the carefree single life with his roommate, Larry. Larry, played by comedian Chris Eliot, seems to have the charmed role in *Cursed* and is the funniest character on the show. If the writers forget about the corny original premise and develop the

friendships, relationships and work situations of the characters, this show could get some mileage and make it to the end of the year.

Normal, Ohio (Fox, Wednesdays) stars John Goodman as William "Butch" Gamble, "a beer-drinking, sports-loving Midwesterner with a left-wing perspective." In television's attempt to further push the envelope of homosexual themes in prime time, "Butch" is gay. The show's first episode has Butch returning to face his parents — who believe he is still going through a phase — his recently remarried ex-wife and his two children, whom he abandoned when he moved to California after revealing his homosexuality.

While this show offers a twist to the stereotypical gay characters often seen on television, the show gets all its humor through gay-bashing or through Butch's making fun of homophobic people. Unless the characters develop and overt gay themes diminish, this show is nothing different from the old Roseanne Barr show with a slightly altered John Goodman. In fact, Butch's sister's house, where most of the action takes place in Normal, Ohio, is an exact model of the Conner household, where Goodman played a beer-drinking, sports-loving husband.



The Geena Davis Show (ABC, Tuesdays) follows the life of Teddie Cochran, played by veteran screen actor Geena Davis, a brash single yuppie climbing the corporate ladder until she meets Max, played by Peter Horton, a successful political writer. Now Teddie's new home includes her new stepchildren, an emotional six-year-old and an unpredictable 13-year-old, along with their caregiver, Gladys. Geena Davis, who is witty and passionate, could very well emerge as a female version of Fraser Crane from NBC's *Fraser*, and this show provides excellent conflicts between accountability at work and responsibility to children. I expect *The Geena Davis Show* to survive the grim reaper of program cancellations.

Bette! (CBC, Wednesdays) is an autobiographical situation comedy in which singer/entertainer Bette Midler stars as herself. "a famous singer struggling with ordinary problems." Of all the new situation comedies, *Bette!* breaks furthest away from the sitcom norm with a show that is part celebrity talk show, part variety show and part comedy. The character Bette is sure to sing on many of the shows, and expect the show *Bette!* to be a stage for celebrities of old — Dolly Parton guest-starred on the first episode — and more current stars — Oprah Winfrey appeared on the second episode. Chances are *Bette!* will be the most successful of all the new



YAHOO.COMPHOTOS

shows, not because it is funny or well written, but because celebrity-hungry audiences will check it out regularly for its guest stars.

While many believe the

situation comedy has been dying a slow death over the past decade — the family situation comedy has all but vanished — the half hour format continues to fill in the prime-time slots. And while dramas, game shows and reality-based shows such as *Survivor* have been given much press lately, it is the half hour comedy we continue to check out for spoon-sized bites of entertainment. What we choose to watch will often reflect ourselves and eventually help shape our attitudes toward issues from sex to politics. Discernment is necessary. Check out a week or two of the new shows and decide for yourself if the shows have value for you.

Book Review

Rich beautiful book on Rembrandt

Reviewed by Harry der Nederlanden

Rembrandt's Jesus: Meditations of the Life of Christ (CRC Publications) is a rich and beautiful book, both in conception and design. Its large format, off-white paper and many full-color illustra-

tions are not just extras, however, they are an essential part of the book. The profound meditations by Tony Maan weave together insights drawn from Rembrandt's paintings as well as from the Bible, each enriching the other.

The book would make a fine

Christmas gift for anyone, but especially for someone who appreciates art. Here and there throughout the book, Maan raises questions and provides quotations from others that also make the book a good discussion starter for small group use.



Church

Can churches flourish as community service centres?

GRAND RAPIDS, Mich. — Faith based organizations, or FBOs, have become a buzzword in politics. The recent Republican and Democrat conventions both touted FBOs as one answer to many of society's ills. And both Al Gore and George W. Bush support the push to allow FBOs to do more of the work traditionally done by government social service agencies. They point to church

congregations doing job training and mentoring, after school tutoring and house building and 'rehabbing' as the way of the future.

Calvin profs lead study

Now, a pair of Calvin College professors plan to study the impact of such efforts on congregations, reports a Calvin College press release.

Dr. Fred DeJong and Dr. Beryl Hugen are joining forces with colleagues at Baylor University, the University of South Carolina and Whittier, California, for a project called "Service and Faith: The Impact on Christian Faith and Congregational Life of Organized Community Caring."

The project is supported by a \$702,000 grant from the Lilly Foundation, of which Calvin will receive \$161,847.

A lot of research

"A lot of research," says DeJong, "has been devoted in recent years to the study of congregations and their service activity. But most studies have looked at how congregations function as community resources. Virtually no attention has been paid to the impact on the congregations themselves. How does social service fit into the mission of a church? Does community involvement in supportive services deepen the faith of congregational members? Are there certain kinds of community involvement that are bad for a congregation? Or some at which they are most effective?"

The initial plan is to select five pilot congregations in November and December. DeJong and Hugen will work with GRACE (the Grand Rapids Area Center for Ecumenism) to select at least one West Michigan congregation.

Two-pronged approach

In January the data from the five pilot congregations will be examined and in February 2001 the project will launch with a two-year study of 36 congregations (12 of which will be in West Michigan). The research will have a two-pronged approach: congregations will be surveyed, but the team also will conduct in-depth interviews with congregational members. At the end of



DIACONAL MINISTRIES IN EASTERN CANADA

A 'Faith based organization' helps to solve society's problems: women co-operate at a community kitchen started by Maranatha CRC in Lethbridge, Alberta.

the project a book likely will be written that summarizes the results and makes recommendations.

DeJong, who will serve as associate director of the project, says that, despite much of the political rhetoric, relatively few congregations have "stepped up to the plate" in terms of contracting to deliver public human services, as allowed under charitable choice legislation. Other churches help with basic needs, such as food pantries, but have less often engaged in more difficult activities such as long-term mentoring relationships. Churches haven't necessarily seen this as part of their mission, he says, nor have they seen it as a benefit to the spiritual health and growth of their congregations.

Churches energized or overwhelmed?

"We hope that our study," he says, "will provide solid data about the impact of community caring on both faith and congregational life. We want to know if churches get energized. Or if they get overwhelmed. And we want to

develop a model for effective community caring, a model that points out both what to do and what to avoid."

Hugen will take the lead in developing the "conceptual framework" for the project, including measuring faith change among congregational members who engage in community caring. Little research has been done on the relationship between faith and one's relationship to fellow human beings. Hugen's work on this project will help congregation members trace the effects of their helping behaviors in such a way.

Calvin students also will be an integral part of the project, filling research and writing roles over the next two-plus years. DeJong notes that the project has its roots in a \$14,000 grant from the Calvin Center for Christian Scholarship that, combined with a \$15,000 grant from the Coalition for Christian Colleges and Universities, allowed a team of researchers to come together for an initial study of FBOs.

Pastor offers online course for parents

Alan Doerksen

WELLAND, Ont. — For parents who want to learn how to communicate better with their children, a variety of resources from Christian agencies are available online. One recent addition is a free online course put together by Gary Screaton Page, an author, minister and parent based in Welland, Ontario.

Page's course, called *Being the Parent YOU Want to Be*, is based on his book, entitled *Being the Parent YOU Want to Be*: 12

Communication Skills for Effective Parenting. The course is available on the Parenting Today's Teen website, which is based in Olympia, Washington. The Internet address is: <http://www.parentingteens.com/> — then click on "classes".

"I was asked by the editor to do the six session course a couple of months ago," explains Page in a press release. The course began October 16 and ran until November 27.

"All sessions will be archived

on the site for at least that length of time," explains Page. "This free course will include a chat room and will also have a real-time role play session at the end."

Parentingteens.com describes the course as teaching parents how to encourage their kids' interests, understand their points of view, how to overcome their resistance to parents' ideas, how to solve kids' problems and help them to make responsible decisions.

Urbana 2000 attracts thousands of students

URBANA, Ill. (Religion Today) — At a time when some Christians are backing off from evangelism, 19,000 young people are expected to attend *Urbana 2000*, a conference for students interested in global missions. It is scheduled for Dec. 27-31 on the campus of the University of Illinois at Urbana-Champaign. Nine thousand young people from the United States, Canada, and around the world already have registered, organizers said.

Students at *Urbana 2000* will spend time seeking God's will for

their lives as they worship, pray, study Scripture, listen to speakers, talk with missionaries and development workers, and collect information from 350 missions, seminary, and graduate school exhibits.

The Urbana Student Missions Conference began after World War II, when a group of students gathered in Toronto, Canada. The most recent conference, in 1996, attracted 18,000 students. It is sponsored by InterVarsity Christian Fellowship.

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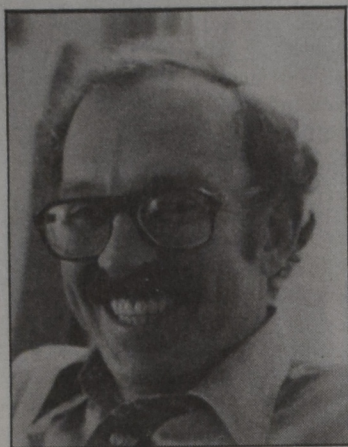


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Church

Catholics and evangelicals called to co-operate for common good

PHILADELPHIA (Religion Today) — Can Catholics and evangelicals work together for social change? They do in Philadelphia, where 100 leaders recently expressed their agenda for impacting society. Issuing the document *Cooperating for the Common Good*, they called on everyone who affirms historic Christianity as confessed in the Apostles' and Nicene Creeds to cooperate in turning society away from relativism, individualism, and abandonment of transcendent moral truth, says Ron Sider of Evangelicals for Social Action, who helped write the document.



CC FILES

Ron Sider

Sinned against each other

Evangelicals and Catholics have misunderstood, misrepresented, and sinned against each other, the group acknowledged.

The group's agenda is "completely pro-life," Sider said. It affirms the sanctity of human life, empowering the poor, seeking racial justice, rebuilding the family, working for equal opportunities for women and men,

insisting on the legal definition of marriage, and caring for the environment "without forgetting that humans alone are created in God's image."

"Half of all American voters are evangelicals and Catholics," Sider said. "If we learn how to work together in a sustained way over a couple of decades, we could reshape American politics and culture."

Stop treating homosexuals with hostility

ORANGE, Calif. (Religion Today) — Christians must stop treating homosexuals with hostility, a former gay man says. Homosexuals were "so scared and vulnerable" in the mid-1980s when young gay men started dying in the AIDS epidemic, said Joe Dallas, a former homosexual who directs Genesis Counseling Center in Orange, Calif.

sexual encounters. "My father told me, 'I'd rather have heard that you died.'"

To maintain credibility, the church must confess "whatever immorality exists within its own walls" and return to "biblical standards of holiness," Dallas said. He told of a pastor in Dallas who, when gay people started coming to his church, calmly "invited them to take a seat next to the idolaters and gossipers."

'We should have been there'

"We could have and should have been there," Dallas told a group at Bethany Collegiate Presbyterian Church in Havertown, Pa., Oct. 20-22, according to *The News*, a publication of the Presbyterian Church (U.S.A.). "But we did not hear concern, we heard gloating," he said. "That is a message that the gay community will never forget."

Dallas described himself as "someone who has been through it" when it comes to feeling the rejection gays often experience from Christians. He said he remembers telling his father in 1971, the year he became a Christian, that he had had many

For some Indians, even glass of water poses ideological challenge

NEW DELHI, India (ENI) — Attacks on churches and Christians in India are a reaction against the Christian "commitment to challenge the unequal caste system in India," according to a Christian activist who has won an international human rights award.

"I would not say that Christians are being attacked [by Hindu fundamentalists] because they are Christians," said Martin Macwan who has been chosen by the

The aurochs

"God brought them out of Egypt; he hath as it were the strength of an Unicorn." (Num 23:22. KJV)

"God brought them out of Egypt; they have the strength of a wild ox." (Num 23:22. NIV)

"God, who brings them out of Egypt, is like the horns of a wild ox to them." (Num 23:22. NRSV)

This verse is part of the second oracle of Balaam, the pagan diviner who had been hired by the king of Moab to curse the Israelites as they stood on the threshold of the promised land, but who blessed them instead.

The oracles of Balaam are recorded in Scripture in an archaic and obscure form of Hebrew poetry, which attested to their antiquity already in biblical times. As a result, many individual words and phrases in these oracular poems are difficult to interpret and translate. In the verse we have cited, for example, it is not clear whether the imagery of the second half of the verse applies to God or the Israelites, or whether it is the "strength" or the "horns" of a wild animal which is attributed to him or them.

In my own view, the NRSV is probably right: it is probably God who is here described, and he is being compared to "horns" (although of course horns in their turn are often a metaphor for strength in the Bible). But we cannot really be sure about this.

An extinct species

However, we can be reasonably sure about the identity of the animal whose horns are mentioned, although all of the translations quoted above are somewhat misleading. Clearly, the "unicorn" of the King James Version is unlikely to be correct, since the unicorn is a mythical beast which never existed. But the "wild ox" of contemporary Bible versions also gives the wrong impression, because it suggests that the animal is an ordinary ox — only an ox in a wild or undomesticated state. This is not the case, however.

The Hebrew word designating this animal is *re'em*, and it occurs in eight other places in the Old Testament (Num 24:8; Deut 33:17; Job 39:9, 10; Ps 22:21; 29:6; 92:10; 34:7). Although ancient and early modern Bible translators were quite uncertain about its meaning ("rhinoceros" was another guess), it is now quite securely established that the animal in question was the *aurochs*, an extinct species of wild cattle which was well-known in the ancient Near East in biblical

Chapter & Verse

Al Wolters

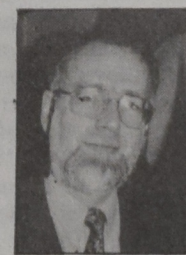


times. In fact it was also known in Europe in early modern times, but the last known living specimen died in Poland in 1627. The scientific name of the species is *bos primigenius*, and its characteristics are quite well known: it weighed from about 800 to 1,000 kilograms, and it had long curved horns. Many European languages have a word for it; for example English has both *aurochs* and *urus*, and Dutch has *oeros*, though most contemporary speakers of these languages no longer understand these terms.

Accuracy or intelligibility?

This raises an interesting dilemma for contemporary Bible translators. Should they choose accuracy or intelligibility in rendering the Hebrew term *re'em*? An accurate but unintelligible translation would be "aurochs," while an intelligible but inaccurate translation would be "wild ox," or some other paraphrase. To the best of my knowledge, all contemporary Bible translations choose for the latter — I believe for good reason. Accuracy serves no purpose if it cannot be understood. Sometimes a measure of inaccuracy is necessary to achieve understandability. The making of a translation is always simultaneously a making of compromises.

In most cases, however, such necessary choices do not materially affect the basic meaning of the biblical text. The point of our verse is not significantly affected by the different renderings of Hebrew *re'em*. Even the "unicorn" of the King James Version does not seriously distort the message of this verse, although it is odd to speak of "horns" (plural) belonging to the one-horned unicorn. In fact, it does not ultimately matter a great deal whether the image refers to God or Israel, or speaks of "strength" or "horns." The point is that Balaam's oracle proclaims that mighty power is on the side of God and his people.



Al Wolters teaches Bible and the biblical languages at Redeemer University College, Ancaster, Ontario. He was one of the translators of the book of Job in the New Living Bible.

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Letter/Agriculture

Bolt's view of Jubilee challenged

... continued from page 5
their governments.

I recognise that the range of legal regulations advocated in CEJI documents is quite extensive, and there's room for debate about many of them. I also think that some of the anti-capitalist rhetoric within CEJI documents is overplayed and counter-productive.

But it is simply erroneous to imply that the policy positions it supports commit CEJI to a draconian socialist model of state intervention. Most of them — certainly those for which Jubilee 2000 and CEJI officially campaign — amount to fairly incremental modifications of the existing system, especially so in the international economy where globalization seems to rule out much else.

Massive state intervention not connected with Jubilee

The third misconception is that the massive state intervention associated with the barbarities of communist (or fascist) totalitarianism has anything at all to do with this debate. To suppose that invoking the spectre of tyrants such as Stalin, Hitler or Mao is remotely relevant to an assessment of Jubilee 2000 would be offensive if its absurdity were not palpable. John Bolt's political judgment is further called into question by his ranking of the Sandinistas alongside these genocidal murderers.

I do not wish to defend the illiberal and rough-handed side of the Sandinista regime. But it was a lot less oppressive than the systematically brutal Somoza dictatorship it overthrew, and than many former right-wing authoritarian-capitalist regimes in Latin America (such as in Chile, Argentina, or El Salvador); and it relinquished power peacefully after a democratic election.

The fourth misconception concerns the imputation of 'paganism' within CEJI. I share David Koyzis' concerns about some versions of eco-theology, including some of those surfacing within some CEJI documents. And I also share his disquiet that too many liberationists are culpably silent on the issue of abortion (as on some other issues, such as religious persecution). But if John Bolt had read the most important CEJI document ('A New Beginning: A Call for Jubilee') carefully, he would have noticed the footnote on the very first page pointing out that, although the word 'Earth' is capitalized

throughout that document, this is only intended to indicate 'respect for God's creation' and not a 'divinization of the Earth'. I think he has been carried away by his own rhetoric in his long paragraph on paganism. The same applies to his gratuitously inflammatory penultimate sentence, which reads: 'Why would we want to trade in the liberating power of the gospel ... for the fleshpots of economic egalitarianism enforced by powerful pagan elites flirting with earth worship?' This blunderbuss approach hardly encourages clear-headed dialogue.

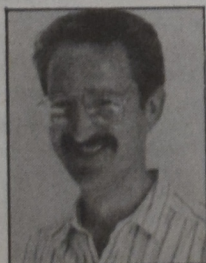
Role of the church in ending poverty

The final misconception concerns the role of the church in ending poverty. John Bolt depicts that role as the changing of individual hearts and lives so that virtues like trust and integrity can help make free markets work well.

Is that all? Of course that is an integral part of the church's task, but to say nothing else amounts to a fatal narrowing down of the splendor and comprehensiveness of a Reformed biblical worldview, which summons us to work not only for the conversion of individuals but also (among many other things) for political justice on behalf of the poor and vulnerable — precisely where free markets can't be counted on to meet people's basic needs.

While it is the primary task of lay Christian individuals and organisations (such as CLAC, CPJ, or World Vision) to work out the political and economic specifics of this task, it is surely the task of the church — and pre-eminently its pastors and theologians — to equip and empower its members for service in every area of life, by continually holding before them that all-embracing vision of God's justice and mercy.

Those of us who believe that supporting Jubilee 2000 is one way of living out that vision today will not be deterred by the misrepresentations and misinformation in John Bolt's letter.



Jonathan Chaplin is Senior Member in Political Theory at the Institute for Christian Studies in Toronto, Ont.

A modest proposal for agriculture: help!

Message to the newly-elected Federal government: come to the assistance of agriculture. Assist: a simple one-word ready-made plan for farming. This proposal isn't detailed or wide-ranging, but it is comprehensive in that it advocates an attitude change for governing.

During the federal election campaign very little was said by either of the two major parties about agriculture. Perhaps it was because their leaders are like Alberta's Premier, Ralph Klein, who recently admitted he "just does not understand agriculture." They may have been waiting for someone to drop agricultural policy into their collective lap. Well, here it is.

Subsidy is not assistance

Farming badly needs assistance. Subsidy is not assistance. Premier Klein, perhaps in his self-defined ignorance, is presently handing out farm subsidies to a total of about \$10 per acre. Subsidies never solve anything. They are more likely to distort the economics of farming. Farmers generally don't want it. They prefer the dignity of receiving a fair return for their work.

In spite of subsidies all through the history of agriculture, federally and provincially, farming as a financial enterprise is a failure. As profit margins grow smaller, government experts call for ever larger, and increasingly high-tech farms. Farmers are running faster in order to stand still. Now multi-national or trans-national companies are moving in and setting up huge factory farms with all the attendant problems of any other large industrial complex: loss of many family-sized farms, assembly-line jobs, centralized production, pollution and foreign ownership shipping profits out of the country. Canada's agriculture is out of control.

Farmers no longer interesting to politicians

The three per cent of the population still actively engaged in farming is no longer interesting to politicians. The powers that be, however, should be aware that no one will look after the land as well as landowners who choose to live there and work it because they love it.

Modern-day farmers, however, require assistance if they are to do their job successfully. Furthermore, they are irreplaceable if we are to maintain long-term food production capability. The nation will fall if farmers continue to be neglected and treated as dispensable. The fragility of Canada's agriculture requires immediate attention from the government.

Recent governments unfortunately have only contributed to the shaky financial underpinnings of farming. Assistance has been systematically withdrawn. "User pay" has been the catch phrase ("hidden taxes", say others) as governments withdraw financing from one program after the other. Virtually all of these programs have been of the quality assurance type and benefiting all citizens. Such things as meat grading, soil testing, animal autopsy, pest control and branding have been added to the cost of farming; as a result, some farmers have quit some practices to the detriment of agriculture. For instance, there is no longer assistance to establish shelter-belts and small

COUNTRY COUNTERCULTURE

VERN M. GLEDDIE



J. C. ALLEN AND SON

Modern-day farmers are irreplaceable if we are to maintain long-term food production capability.

orchards. This has greatly reduced the number of trees being planted, which in turn impacts on soil conservation and the beauty of the landscape. There are now rumblings that the farmer's fuel tax will be increased to the level of that at the pumps even though farm fuel is mainly burned doing field work.

Higher levels of government have been down-loading responsibilities on lower levels of government and confiscating revenue as well. As a result, the lowest level of government, the municipal, is resorting to either putting industry on good agricultural land to increase the tax base or increasing land taxes, both of which add to an insufferable burden on farmers.

Agriculture in Canada, in spite of the large implements and buildings seen on some farms, is really like a two-thirds-world country. That is, farmers are expected to keep pumping out product for which they are grossly underpaid, and they can do next to nothing about it. If the countryside is impoverished and ravaged because it and its inhabitants are not treasured for the long-term, the whole country cannot be far behind.

G.K. Chesterton, writing in the early part of the 19th century said, "The poor have more interest than anyone else in there being some decent government. The poor have sometimes objected to being governed badly; the rich have always objected to being governed at all." The inhabitants of rural Canada would be pleased to have some indication of intelligent willingness by the government to do what is best for them and the countryside and therefore for the rest of Canada. More government or less government are not principles, but surely better government is.



Vern Gleddie has a sheep ranch near Edmonton, Alberta.

Analysis

Solutions for sale – cheap

Lloyd Rang

Mutations in English make it a tough language to learn, and an almost impossible one to keep up with. Consider how words from the 1960s like "fink," and "groovy" have gone the way of polyester Brady Bunch pants. Terms that describe defunct technology like "record album" and "eight track" have fled the dictionary to make room for words like "cyberpunk," "hacker" and "software."

Because technology evolves so quickly, old words like "spam," "cracker" and "packet" are pressed into service when there's no time to create new ones. Sometimes, when hijacked by technology, a word like "cookie" can lose its wholesomeness and become transformed into something sinister. Or a concept like "virus" is rendered more benign by over-use.

It's cool to spout technobabble

Most people born in the Information Age can speak knowingly of CPUs and RAM and URLs. It's become cool to spout technobabble. In fact, if you think about it, the PC has replaced the hotrod as the tinker-toy of the "manly man." We live in an era when Bill Gates is bigger than Bob Vila and when Oma and Opa want email access, if they don't already have it.

The geeks have inherited the earth, no doubt about it. They're dot-com demigods who have the power to change our language and, with it, our worldviews. They invent new concepts and sell them to us, which makes them rich, too. In this new age of Techno-Darwinism, people who are too old or poor to keep up with the herd are left clutching their 486s and tape-based answering machines while the Alpha Geeks of the New Economy thunder across the landscape with immaculately coiffed heads held high, their Pradas and Guccis raising stylish columns of dust into the air.

Until recently I ran with them. I drank from the crystal-clear stream of bandwidth. I brayed in the language of the technological elite, nibbling on the tender grasses of Silicon Valley, my burnished pelt shimmering in the noonday sun.

The buzzing of flies

And then I read the magazine advertisement – and, lifting my head, I heard only the sound of my breath and the buzzing of flies. The herd had moved on without me.

It was an innocent-looking ad, at first glance. It featured a



Because technology evolves so quickly, old words like "spam," are pressed into service when there's no time to create new ones.

computer and a team of guys in suits looking as frazzled as Joe Clark's spin-doctors. The ad promised that these men could be helped by a firm offering "business solutions." I studied the page for several minutes, trying hard to figure out what a "business solution" was. The fine print didn't help much – it blabbed on about how a single solution could help a business to "streamline transactive content," "assist workflow process" and "introduce functionality." The ad might as well have been a light-lunch menu written in Welsh.

Solutions to what?

Flipping through the magazine, I found more ads offering similar services: "e-solutions" and "network solutions" and the vaguely sinister "management solutions." What could it all mean? Were there really so many problems with the New Economy that hundreds of companies could make money simply by offering "solutions?" And who was creating the problems in the first place? Does the fact that there are so many problems out there mean that the NASDAQ and the Dow Jones and the TSE were all dancing on the precipice of a new Black Monday?

The word "solutions" has crossed over from the business world into the grocery store. Just a few days ago I saw a product called "Salad Solutions" in the produce aisle at my local Loblaws. Since when, I wondered, are people vexed by tossed vegetables? And how, I asked, were these problems with

roughage related to the ones suffered by the grey-suited guys in the advertisement?

The flies buzzed louder.

At last I began to understand what these dangerous "e-problems" might be. They stemmed from the fear of obsolescence.

Of not being the fleetest-of-foot. Our technology-driven discourse has taught us to believe, uncategorically, that newest is best

and that "old" equals "irrelevant" or, at best, "cute." Whether we're talking about Pentiums or romaine lettuce, the herd's surge towards novelty is relentless and uncritical.

I thought if I could invent some new software or terminology – if I could participate somehow in the creation of unique ways of thinking – perhaps then I might be able to retake my rightful place in the herd.

Rang's line of solutions

So I, too, decided to get into the business of solutions. But not the usual array of "e-solutions" and "information solutions." I'm launching a line of solutions to problems that are much more pressing and yet, strangely, have remained unsolved.

Here, public for the first time, is a preview of the products that I hope to bring to market:

• **p-solutions:** A new technology which will allow users to quickly identify and differentiate between the leaders of the major Canadian political parties. (This product is still in development. The system has difficulty remembering if the Prime Minister is the golf-pro, the jet-ski jockey or the basketball player.)

• **tv-solutions:** A paper-based information delivery system designed to vector users away from Regis Philben's hypnotic tie, poll-reading newscasters and clones of *Friends*. The delivery system is designed to be hand-held, durable and difficult for pirates to reproduce. It also comes with a wooden vertical storage unit designed to hold

multiple units of the system.

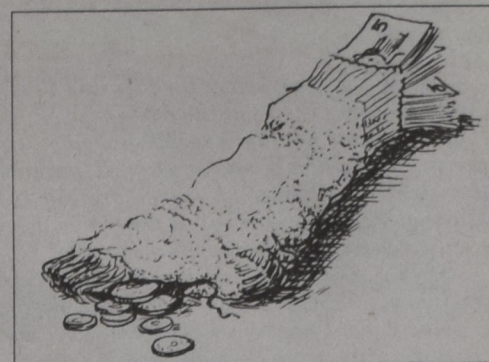
• b-solutions:

This is a natural fibre-based personal banking system designed for users who object to being charged for the privilege of having financial institutions capitalize on their personal assets. It folds or rolls for easy storage, and fits any size bankroll.

Comes in plain white (tube-shaped) or grey with a reinforced heel and toe.

• **c-solutions:** The latest in multiple-passenger vehicular conveyance systems, this product will move more people at a reduced expense, reducing overall traffic congestion with less toxic greenhouse-gas emissions than the typical personal SUV delivery system. (I'm awaiting government funding for this product).

Other products are still in the planning and beta-testing stage. Like the "tree-solution," a new program I am developing which will manage the active content of terrestrial ecosystems by creating a firewall that prevents intrusive human intervention in these areas. Or the "g-solution," a spiritual delivery-system designed to fill up a mainframe with ancient wisdom and eternal truths. Protocols like respect for all life, for the dignity of human relations, a shutdown



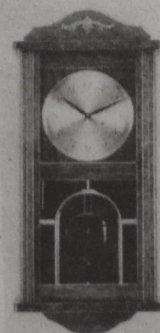
Rang's b-solution.

sequence for rest and meditation and a sense of higher purpose which are much needed in today's work environments are included in Version 1.0 of the "g-solution."

Maybe I won't advertise these products at all. I might distribute them as freeware to interested parties, though distribution could be a problem. Perhaps schools could be persuaded to promote some of my products. After all, they've made product-placement deals with Pepsi and McDonald's – why not with me? The possibilities are endless. Can you imagine schools full of paper-based knowledge delivery systems that don't have to be replaced or upgraded every time a new version of Microsoft Windows is launched? Shucks, I could even lead the Info-herd with revolutionary ideas like these.

Lloyd Rang is a writer living in Bowmanville, Ontario.

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Analysis

Freedom of religion and human dignity: This case is about two bedrock principles of Canadian society

What is at issue before the Supreme Court of Canada in the Trinity Western case is not merely a local or parochial matter. This is not just about whether a specific school will get full accreditation for student teachers graduating from its program. What is at stake is this: Will government agencies have the right to label certain Christian beliefs as injurious to the common good and on that basis withhold grants, licenses or other benefits?

The B.C. College of Teachers has in effect decided that certain traditional Christian beliefs, specifically, that homosexual behavior is a sin, render Christians unfit to teach because they may pass that "prejudice" on to the children in their charge.

The sole criterion by which the College disqualified Trinity Western is the latter's community standards form which every student is asked to sign. It pledges that the student will refrain from drunkenness, swearing, extramarital sex, including premarital sex, adultery and homosexual behavior. When the committee for the College of Teachers visited and reviewed Trinity in 1996, it gave the school a strong recommendation. The Trinity application was turned down solely because the school upholds a Christian moral standard.

This principle affects not just how graduates of our Christian colleges and universities are treated. It has implications for how all government agencies will look at Christians. Will those social agencies charged to protect the welfare of children, for example, have the right to discriminate against Christian parents because they do not bring up their children according to some standard of political correctness? Will a paper like Christian Courier be denied its government subsidized mailing rates because it disseminates values that some government bureaucrat decides are out of step with the latest list of government-approved values? We include the following observations written by Guy Saffold, the Executive Vice President of Trinity Western, which appear on their website.

Guy Saffold

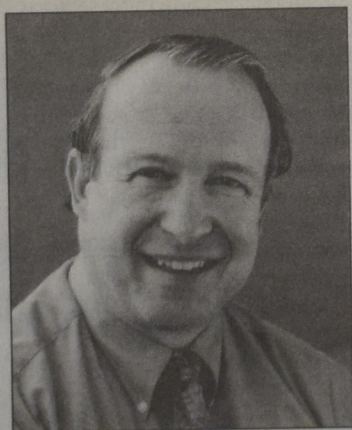
Freedom of religion: the "essence" of a free society

Some years ago, Mr. Justice Dixon of the Supreme Court of Canada wrote that "the essence of the concept of freedom of religion is the right . . . to declare religious beliefs openly and without fear of hindrance or reprisal."

Freedom of religion: At the heart of this challenge is the BCCT's disapproval of TWU's standard prohibiting homosexual behavior, a standard that arises from our commitment to the orthodox Christian belief in marriage.

For hundreds of years, the belief in marriage between husband and wife has been completely lawful. Until now it has never occurred to anyone that Canadian citizens could be deprived of their rights based on this belief. Today, however, attempting to set a new direction, the BCCT is using its position of authority to bear down on people whose religious beliefs it does not prefer.

Fear of hindrance: It is easy to see the danger to freedom that could develop if agencies of government gain the right to take action against people whose



COURTESY TRINITY WESTERN UNIVERSITY

Guy Saffold

religious convictions they label "risky." The B.C. Court of Appeal said the BCCT has produced "not one bit of evidence" to support its fears. TWU-trained teachers serve with distinction in public schools. There can be no doubt that this radical, "without evidence" approach creates the very "fear of hindrance and reprisal" that Mr. Justice Dixon points out is contrary to the essence of freedom.

Denial of Public Benefits: Public benefits are whatever our governments grant or deny: licenses, permits, applications, approvals, tax benefits — a vast range of items in today's

complex society. For this reason, the principle in the BCCT case will have broad implications that extend far beyond TWU's application for an education program. Whose beliefs will be targeted next as risky and claimed to be ground for denial of what the government grants?

Human dignity: the basis for a free society

There is another principle, however, that Christian people must bear in mind. Mr. Justice Mackenzie of the B.C. Court of Appeal recently wrote that "the dignity of the individual [is], the first principle that informs all of public life in a truly free society." Where did this concept of human dignity originate in Canada? Mr. Justice Mackenzie also noted that "there is little doubt that the idea of the inherent worth and dignity of each individual human person originated in our political history... with the spread of Christianity and the Christian belief that every person is unique and irreplaceable as a child of God."

It is easy to forget, today, how radical this notion of human dignity once was. Christianity was born in an age scarred by prejudice, slavery, and religious and ethnic hatred. It was in this context that the Apostle Paul taught that in Christ all these distinctions must fall away.

In the context of TWU's legal challenge this means that even as we work to defend our liberty to teach and practice our religious convictions without hindrance, we must also defend the human dignity of all people. We should make no allowance in the church for intolerance, bashing, bigotry, or other forms of speech and behavior that strip other people of their dignity and selfhood.

To this end, TWU believes our teachers should affirm the fundamental human dignity of every student, encouraging them in learning, creativity, contribution to society, and, in their own turn, respect for the dignity of others.

Free to disagree

Does this mean that we must forgo our moral convictions? No, not at all. The wonderful thing about liberty is that we are free to disagree with one another. Muslims are not required to affirm Christianity, Jews to affirm atheism, or homosexuals to affirm the historic Christian teaching on sexual morality. These are matters where citizens are permitted to hold convictions that vary without



SUPREME COURT OF CANADA WEBSITE

The nine Justices of the Supreme Court of Canada: their decision could have broad implications for religious education in Canada.

fear of government hindrance.

Please pray with us that the Justices of the Supreme Court of Canada will fairly apply these two principles. May they uphold

freedom of religion for people who practice the principle of human dignity.

History of Trinity Western court case

1985

The four-year TWU teacher education degree program is launched. An arrangement is reached for students to attend Simon Fraser University for a fifth year to receive required provincial certification.

January 1995

TWU applies to the British Columbia College of Teachers to offer the required certification year in its own right.

June 1996

Ignoring the recommendation of its own committee, the BCCT denies the application based on TWU community standards requiring students to refrain from extramarital sex, including homosexual behavior.

May 1997

TWU challenges the BCCT's denial to the B.C. Supreme Court.

September 12, 1997

The provincial Supreme Court orders the BCCT to approve TWU's teacher education degree program, saying there is no evidence of intolerance among TWU-trained teachers.

September 28, 1997

The BCCT files notice to appeal the ruling to the B.C. Court of Appeal.

April, 1998

The BCCT and TWU file arguments with the court on the appeal.

June 15 — 18, 1998

The appeal is heard over three days in a Vancouver courtroom. Three judges hear submissions from each side, plus two intervening parties.

December 30, 1998

The B.C. Court of Appeal rules 2-to-1 in favor of TWU, ordering the BCCT to approve the University's program.

January 14, 1999

The BCCT announces it will appeal the ruling to the Supreme Court of Canada.

December 9, 1999

The Supreme Court announces it will hear the appeal.

November 9, 2000

Oral arguments before the Supreme Court of Canada.

Cross-border broodings

Parties, partisanship, spinmeisters and kissing Oprah

Ty Hofman

As I write this, I, along with millions of Americans, am in the final days of the presidential election. When you read this, you may already know the outcome, but I think it good to give you my thoughts before I know the results myself. For those who take their responsibilities seriously, it is a soul-searching experience. The American political process is one that gives every thoughtful participant serious problems — not with the electoral system as such, but with the vagaries of politics as that develops in the context of Democratic and Republican partisanship.

First taste

I got my first taste of that when, as a new U.S. citizen, I went around with a petition to renominate Vern Ehlers, a former professor at Calvin College, for a seat in the U.S. House of Representatives. He had earned my support by being a very responsible representative for our district over several terms in Lansing, Michigan and a couple in Washington, as a Republican. I could have supported him if he had been a Democrat, for he did a fine job and gave us a clear Christian presence. I must admit that his being a Republican made my support very enthusiastic.

When I asked a former colleague of his to sign the petition, I was quite taken aback, for he looked at it hesitantly and declined. Seeing the "Why?" in my

I've become reconciled to the strange reality that my best friends in the CRC march to different drummers at election time.

eyes, he declared, "Wrong party." At my next stop, I got the same response. That left me almost speechless. But I've become reconciled to the strange reality that my best friends in the CRC march to different drummers at election time. It is clear that even responsible Reformed believers, seemingly enlightened, are doomed to being divided on some of the most important aspects of Christian citizenship.

We have to live with the partisanship of two parties fighting an election battle. While admitting

my Republican predilections, I disavow any blind partisanship. Many of the Canadians I meet and associate with, however, are Democratic in their sympathies. I must admit I was of the same mind when I was a distant observer.

I have an idea that their tilt is largely based on a simple assumption: that the Democrats are for the poor and the Republicans are for big business and the rich. And, after all, Jesus is for the poor, so we should be. This mind-set is bolstered by the experience of the Canadian system, where universal health care is a governmental given and family allowances are for every child. The Democrats are more in favor of these social services than the Republicans, so many Canadians are almost automatically anti-Republican. The same is true of many Americans who have memories of the great depression; it came when a Republican was in office and was alleviated when Franklin D. Roosevelt, a Democrat, came to power.

As I see it, to so characterize the parties is quite superficial.

It has been documented that a most significant factor in the creation of the poor underclass was and is the U.S. welfare system, which was designed, promoted and administered by Democratic presidents and Democratically-controlled congresses, both houses, over several decades. Anyone interested in pursuing this

matter should read *The Promised Land* by Nicholas Lemann, a non-partisan reporter, who did a comprehensive study of the movement of southern blacks to the north and of the Great Society under President Lyndon Johnson.

Second greatest travesty

Dr. Ben Carson, a famous Afro-American neurosurgeon, has declared that next to slavery the greatest travesty committed against the black population was the modern welfare state. It has become a sort of second slavery, victimizing the very poor it was intended to help. It has made them dependent on the Democratic program and bought their loyalty to the party.

At present the majority of persons in the media — news reporters and directors — are registered Democrats and personally favor a more liberal approach to solving the problems of society. Some estimates run as high as about 80 per cent. While the people of the media are committed to evenhandedness and neutrality, their partisanship becomes clearly evident from the spin they put on the news. Few are pure reporters, often slipping into commentary. Their bias also comes to light in the choice of what is news.

Democratic-leaning media

Simple illustrations tell the story. Nixon's dark beard showed

through in his debate with Jack Kennedy and the media thought it gave him a sinister look. So Kennedy "won" the debate. Dan Quayle misspelled the word "potato" by adding an "e" and he was plagued and pestered on that account until his departure.

George W. Bush couldn't come up with the names of the leaders of a couple of obscure nations and he is branded as an intellectual lightweight. Although Al Gore could not identify the portraits of the most famous Americans hanging in the capital, he is given a total pass. President Gerald Ford, who injured a knee when he was an athlete, stumbled coming down the ramp of his aircraft and he was pilloried as an inept stumbler. President Clinton stumbled in a friend's house and sprained an ankle, necessitating crutches, but no one suggested he was inept. Can you imagine the field day the media would have if Bush was even half under the cloud of the fund-raising scandal which continues to overshadow Gore?

Late-night talk shows

Nowhere does the impact of the liberal left come to expression more clearly than in the late-night talk shows. This is where peccadilloes are exaggerated and exploited. A certain percentage of U.S. voters make up their minds on the candidates by what they hear from comedians like Jay Leno and

Dave Letterman. As a matter of fact, one appearance by a candidate on a popular show can mean percentage points in the polls the next day. George Bush was trailing Al Gore by several points when he appeared on the Oprah Winfrey show. The pundits contend that the key moment was his giving Oprah a kiss. All this comes with democracy.

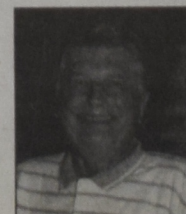
Political machines

This is small stuff, however, when compared to the tactics of the political machines, which gather hundreds of millions of dollars to gain the votes of the approximately 50 per cent of the U.S. population that will actually vote. Expert Spinmeisters are employed to design the strategies that will magnify the virtues of their candidate and demonize the opposition. In this battle the truth is largely the victim, and in the end the voters are victimized as well. All the powers of Madison Avenue are enlisted to gain the vote of a largely "me-first" electorate by appealing to the baser human instinct of selfishness.

The fickle factor

Where is the election finally decided? By the so-called independent or undecided voter. Committed Democrats and Republicans will generally not be talked into changing their positions. Even the serious independents will have made up their minds after a few months of campaigning. Yet, as the conventions are held and the polls are taken, we see great shifts in voter preference, indicating that there is a very fickle element that is swayed by whoever gets to them last. I get the feeling that in an election as close as this one, the outcome was decided by that fickle factor. A shift of two per cent of the electorate one way or the other can easily determine the outcome. It can boil down to who makes a news-making gaff or who kisses Oprah last. That is really scary.

I find comfort only in the final conviction that the Lord has something to do with the outcome of elections...but the Lord also gave a rebellious Israel her Saul.



Ty Hofman is an expatriate Yankee-Canuck.



HARRY DER NEDERLANDEN ILLUSTRATION

Poetry/Opinion

Poetry: Beatrice Vandervelde



CC FILES

Poor Child (1)

The eyes are open
but vacant
no spark of life
he waits for nothing
yet waits
stick arms grope
for mother's skirt
but she, too, is all bone
her breasts withered

Poor Child (2)

Demurely she sits at table,
seen, but not heard
as befits children,
according to her new "Papa."
When questioned, answers
roll off her tongue with outward ease.
She has mastered the French he wants,
sign of culture and high class
(after all, she attends the best boarding school),
but inwardly she seethes with pent-up rage.
Eyes flashing, she passes the hors d'oeuvres.

The butler fills her crystal glass,
then serves the next course.
Silently she eats and drinks,
blots her lips on smooth damask linen
and waits, a prisoner at table, until dismissed.

She escapes to her room,
a space filled with books and toys
of every shape and size.
Briefly it satisfies
till noises bubble in through the window—
children at play on the street.
Hidden behind the sheers of her room
she gazes out longingly,
wishing she could join in their laughter
but knowing that will shatter
Papa's mold for his new child.

Poor Child (3)

"Jesus! What are you doing?"
she yells at her friend
and snatches the book
out of her hand

Glibly
His name rolls off her lips
yet that's all it is—
a name. Not even that
Hollow syllables uttered in vexation

Poor Child (4)

One moment, part of a family
the next, alone
His Mom, his Dad
shot before his eyes

Alone
No other person
in this whole wide world
to care whether he
laughs or weeps
lives or dies
eats or sleeps

Instantly he absorbs
the lesson of the street
Take what you want
it's the only way to survive

He steals a gun
joins a gang
Child no longer
Soldier boy



STEFAN SMITH

Poor Child (5)

fetus in womb
helpless babe
stumbling infant

How low will He go?

born in a stable
cradled in a feeding trough
refugee in Egypt
native of a hick town

Can anything good come of that?

Building Trust



As Christian Courier anticipates a new year, we also launch a new column. It will be different from our other columns in that it will not be written by one person but edited by her. Vicki Van Andel will edit a monthly column focusing on the role of women in the church and in the kingdom of God. We thank Vicki for agreeing to volunteer her time and energy to make CC a more balanced paper. The editor, I'm told, has something of a male chauvinist bent of mind, so he's trying to compensate for his shortcomings. Welcome Vicki.

Harry der Nederlanden, editor

Building trust: toward a new wholeness

Vicki Van Andel

The Christian Reformed Church has tried for many years to come to an agreement on what the Bible says about the role of women in ministry. There are two opposing positions on this issue and they have been unable to come together. The struggle has lasted a long time. It has been difficult and hurt many people. Even though some progress has been made in that individual churches may now call a female pastor, the annual synod meetings as well as many local classes meetings remain closed to women. The church is not ready to invite women into all the offices of the church and the dilemma remains unresolved.

Living in a coping mode

When we as human beings face unresolved issues, we start to experience life in a coping mode. When we cope we get by, but we don't live life to the fullest. We don't quite sink, may stay afloat, but seldom truly swim. We also cope in very specific ways. Some people cope by trying to be very sensitive and carefully looking for opportunities to bring up the problem that is bothering them. Others insist on not talking about it at all. Still others can't help but argue whenever they get a chance. Then there are people who try very hard to totally emotionally disconnect from the problem.

All of the above ways of coping are being used by people in the Christian Reformed Church when it comes to the role of women in the church. All of these coping styles limit our spiritual lives. Trying to cope is stressful and it drains us of emotional energy. It holds us back from full involvement in the church and it limits our ability to worship. We don't feel whole because something is not quite right.

Living joyfully and peacefully

God calls us to do much more than cope in our lives and in our worship. He wants us to move beyond coping to living joyfully and peacefully. God created us to glorify him and to love our neighbor with all our hearts, souls and minds. It is the calling of every woman, man and child to live in praise and thanksgiving and to share the good news of salvation with other people.

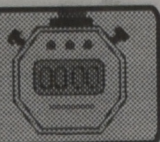
What is it that we can do to move beyond mere coping with the issue of the role of women to resolving the problem and start living in freedom and love? One way to do this could be to start talking again, to reopen the discussion in a spirit of faith, trust and openness. Not to defend a point of view, but rather to express our faith and our love for each other, and to encourage listening to each other.

Christian Courier has decided to support a renewed discussion on women in ministry. It has invited several women to write about their lives, their faith and their experiences in the church. These writings will appear in a monthly column entitled "Building Trust". The column will reflect the voices of Christian women striving to integrate their faith into all areas of their lives. It is the hope of Christian Courier that this discussion will be healing and foster a spirit of acceptance and understanding.

Sports

Where's the game?

After the Buzzer



In some houses, Sunday is football day. While some people are busy deconstructing the pastor's sermon, others are faced with one important question: Which NFL pregame show should I watch? It's become a complicated matter of late, but the answer is becoming increasingly the same — Fox NFL Sunday.

If you ask the typical football guy about his choice (yes, women watch it too but I'm playing with a stereotype so bear with me), he probably won't talk about the quality of the commentary or the well-chosen stats. "I watch it because of the babe" could be the answer.

Putting the 'fox' in Fox

That "babe" would be Jillian Barberie, who was apparently hired to put the fox in Fox. Even though she isn't a weather-person, her alleged purpose is to give the ultra-crucial weather updates for the game. Her real job, though, is to allow men to leer at her. The Sunday before Halloween, she wore a tight orange outfit and patted herself on the butt at one point, talking about what a "delicate flower" she was and other weather-related items.

Jillian doesn't have much to do with football, but then lately football pregame shows don't seem to either. Fox Sports also features several ex-players on its "NFL This Morning" show who clown around with each other like guys on a pub-crawl.

This isn't limited to pregame shows, though. ABC Monday Night Football has hired Dennis Miller to provide a little extra life to the commentary. A brilliant but crass comedian, Miller launches into Saturday Night Live-reminiscent tirades about the state of football today. There are now a couple of websites dedicated to translating his obscure on-air metaphors.

What's the deal?

What's the deal with this stuff? As Scott Ackerson, Fox NFL Sunday's coordinating producer, puts it, "There are so many avenues to go for pro football. It's not like it was in the '70s and most of the '80s. You have to give people a reason to watch."

He's absolutely right, of course.

Professional sports are becoming less about the sport and more about the spectacle. It's not that the quality of the game has decreased. It's just that there are too many other entertainment alternatives. You can't compete unless you jazz things up. To get the guy sitting on his sofa to stop flipping through channels, you need to show him either a laugh, a freak show, or some skin (preferably all three). As long as sports broadcasts continue to focus on spectacle and less on good journalism, we'll continue to see them spiral to the lowest levels of titillation.

A symptom of our carnival culture

I can't say that I'm that surprised, though. What's been happening in sports broadcasting is just a symptom of our carnival culture. We need a new show to watch, a new novelty to laugh at. When the competition gets tight, the entertainer turns to some basic human instincts — lust, greed, jealousy, mockery.

Just like the Grizzlies game last night. I went to the home opener against Seattle with a bunch of people. The crowd was having a great time and made a lot of noise. At first, I thought it was the basketball. Then I looked around and made a mental list of what people were really excited about: beer, "Grizzly Girls" X-Treme Dance Team, cute sit-com clips

on the scoreboard, free hats, bad reffing calls, the American owner of the Grizzlies singing the national anthem, more beer, more girls, free shirts, hot dogs, booing Patrick Ewing.

Makes you feel kind of warm inside, doesn't it?



Tim Antonides teaches Grade 8 and is a basketball coach at Surrey Christian School in Surrey, B.C.

Sports Spectrum reaches out to Christian, non-Christian sports fans

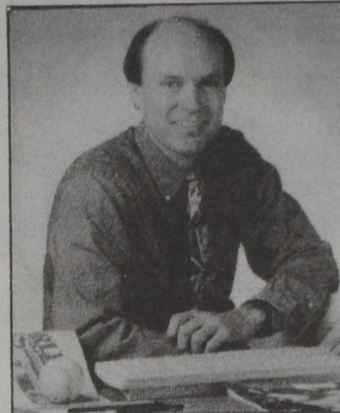
Alan Doerksen

GRAND RAPIDS, Mich. — *Sports Spectrum* is a Christian sports magazine that is expanding its ministry through a new weekday devotional guide and through its online edition, available on its website.

Recently, this bimonthly full-color sports magazine that features top Christian athletes has added a new sports devotional insert to each issue. *Power Up!* is a weekday devotional guide that includes, in each issue, devotions from two athletes and others written by *Sports Spectrum* magazine writers.

Sports Spectrum has been published since 1990 by Radio Bible Class (RBC) Ministries, based in Grand Rapids, Mich. which also publishes *Our Daily Bread* devotionals. The magazine has two main goals, explains managing editor Dave Branon. "One is to encourage Christians of like faith in Christ," and to help readers to learn from Christian athletes. The second goal is "evangelism: to introduce people to the Gospel," he says.

"We're aiming at the fan who knows about sports," says Branon. The magazine assumes the same level of sports knowledge as does *Sports Illustrated*. Young people as well as adults read the magazine, but adults are the most



COURTESY DAVE BRANON

Dave Branon

loyal readers, suggests Branon.

Power Up! has just become a new part of each issue of *Sports Spectrum*. Inserted into the middle of the magazine, it can be easily pulled out for use as a devotional. Each edition of *Power Up!* will contain about 40 devotionals — enough for each weekday for two months.

"For years, the RBC organization has published *Our Daily Bread* and *Campus Journal*," says Branon. "These devotionals have encouraged millions of people to meet with God daily. Now we'll be using sports and ideas of fair play and competition to present God's Word."

Branon knows of two other

Christian sports magazines: *Sharing the Victory*, published by the Fellowship of Christian Athletes; and *Athletes in Action's* quarterly magazine. Both of those are "house" magazines, reflecting the agencies which publish them, but *Sports Spectrum* is more neutral, explains Branon.

Sports Spectrum is available in Canada and the U.S., and has a circulation of about 70,000. Most readers subscribe, and some copies are sold in Christian bookstores.

Sports Spectrum also has a related website: www.sport.org features daily sports devotionals, quotes from Christian athletes, and a section called "Straight Talk," where Christian athletes share their testimonies. A recent daily sports devotional feature quotes from the "Game Plan" (the Bible), and tells the story of how Mo Vaughn, a professional baseball player, befriended a 12-year-old boy suffering from cancer. At the end of the story, the devotional asks: Is there a fellow Christian I know who could use a dose of brotherly love? How can I become a better witness for Christ — showing true love for others?

The website quotes Toronto Raptors player Mark Jackson as saying, "I've had over 8,000 assists in the NBA, but the greatest pass I ever made was when I gave it all to Jesus Christ."

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THE CRAFT
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A Classroom
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John Van Dyk

FROM THE PREFACE

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Lorna Van Gilst, Dordt College

I wish I had had this book when I started teaching 35 years ago.

Frank De Vries, Naima, BC

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News Comment

Nose for News



Bert Hielema

This week Bert Hielema is reporting from *The Hague on the U.N. conference on climate change* being held there Nov. 13-24 to resolve details of an accord approved by 30 countries in Kyoto three years ago. Representatives from over 50 countries are attending.

THE HAGUE. A beautiful place, not only with large tracts of mature hardwood trees — which separate the different sections of the inhabited areas and cover about one third of the entire area — but also with the unique distinction of having 11 km of sandy beaches on the North Sea side. A different place too, because, although 500,000 people live there, officially it is not a city at all: it was never officially incorporated as

such, never had walls and moats which defined all other European towns. From way back, since the early 1600s, it has been the residence of the rulers of the Lowlands, its official name being s'Gravenhage, the Duke's Domain. Because the Monarch lived there over the centuries, almost automatically the administration settled there as well, and now, although Amsterdam is officially the Dutch Capital, The Hague is the seat of parliament and all government offices.

I used the efficient transit system, and I don't know why — perhaps because I was wearing a poppy on November 10 — but people started to talk English to me — total strangers, waiting for and riding on the streetcars, which all have an honor system. One was

involved with the International Court of Justice, another was a student — both from the USA. Somehow a native to the city right away guessed that I came from Canada. Perhaps my first-day-Dutch had a Canadian accent.

I joined the conference on Tuesday, November 14, with security measures resembling an airport, and brushed up on the speeches of the previous day. The newspapers all give this conference top priority. One local paper wrote that these two weeks are the most important two weeks for the human race. People here seem to realize that, to quote Al Gore's book, *The Fate of the Earth is in the Balance*. It really sounds as if people are serious about the fate of the earth. Are they?

WELL, PERHAPS NOT. On Monday I travelled by car from the very western part of this small country to its eastern boundary, a few kilometres from Germany, to attend my brother-in-law's funeral. We all know that when we come close to, say Toronto, we occasionally run into traffic jams, but once outside the metropolitan area, it is smooth sailing. Not in Holland. We left just before noon and encountered stop-and-go situations far from populated areas. Even when we returned in the evening, we occasionally went in fits and starts. No wonder that when the road is clear, the Dutch drive like nuts.

Here, as elsewhere in the world, there are too many cars, too many people, too many excuses to drive, even though the public transit system is far superior to any in North America. Higher fuel prices — \$4 (US) or \$6 (Can) per gallon — are not a deterrent.

But I came to The Hague to report on the Climate Conference, where, at the end of next week 10,000 people will have registered from all over the world, because the real issues will be dealt with near the conclusion. How that process will work is a mystery to me, because on my first day it seemed that every country had called a meeting to outline why it need not reduce its output of CO₂, that gas called Carbon Dioxide that is one of the major components of the Greenhouse Gases.

I must admit, the issues are complex. Anything to do with the weather is complex. Even with the best computers we often miss the real important weather developments, and that is just in forecasting the weather a few days in advance. Now scientists are trying to make projections not days, not weeks, not months, not years, but

decades into the future.

"The Hague" is a child of a similar conference held three years ago in Kyoto. There, most governments agreed to reduce greenhouse gas emissions by five per cent based on 1990 levels during the five year period from 2008-2012. Now it is the year 2000 and most of the governments have still not ratified the Kyoto Protocol. They are, they say, waiting for details about how the Protocol will work in practice before deciding on ratification. So in these two weeks the delegates must make decisions for their countries which will lead to regulations that are both economically efficient and environmentally credible.

PLEASE NOTE THE order. It reminds me of early Genesis, when Adam and Eve looked at that apple tree, noting first its splendor and then its succulently good fruit: the Beauty of Art came before the Beast of Economics. However, when the Adversary pointed the fruit out to the first human pair, he reversed the order: he gave priority to the economic advantages of having that apple. When I talked to a lady from the U.S. delegation, she too made economics the first issue. So no wonder the press release says: first, economically efficient; second, environmentally credible.

Three years ago in Kyoto, the U.S.A. delegation refused to go along with the recommendations, fearing that cuts in energy use would also slow down economic growth. It took a special visit from Al Gore, the U.S. Vice-President, to hammer out a final agreement. He then promised a seven per cent reduction in emissions, with 1990 as base year. This ambitious attempt was never ratified by the U.S. congress.

Suppose "The Hague" runs into such a problem. The date of this convention was set with the U.S. election in mind. With a new President-designate elected on November 7 — so went the reasoning — the new man (and they hoped for Gore who had been such a boost in 1997) would again come to the rescue at the last minute and save the entire enterprise. The U.S.A. is the key to all this. Although it has only four per cent of the world's population, it causes 26 per cent of the greenhouse gases and is thus six times as much responsible for global warming as the rest of the world. I guess we can include Canada in this as well.

Now that I am in The Hague and see how efficient the public transportation is and how well the inner city is developed with

walking in mind, it is no wonder that the energy use here is half of ours in North America, where suburbs are the norm, with 3,000 square-foot dwellings, even though the average family is now 3.2 persons. Just about everything in our blessed North America is geared to more energy use. The latest economic boom has ballooned energy use by 35 per cent, which makes it all the more difficult to attain the goal promised in Kyoto. It would entail a reduction of 50 per cent in energy use.

JUST IMAGINE IF George W. Bush became president and Dick Cheney Vice President, and "The Hague" reached another impasse where intervention were needed. Would Dick Cheney appear in The Hague? Before he became part of the Bush ticket, he was an oil executive with a \$2 million salary and a \$20 million severance deal from his oil company-employer. He is so conservative that when the U.S.A. wanted a trade embargo with South Africa, he voted against it. As a congressman, he voted against any measure to do with the environment. No, that will never happen: if Bush were to become the president, any such request would be laughed out of the White House.

Yet, signs are abundant that something is amiss in the world and its weather. So something must be done. And soon.

Are we at a critical juncture, as my morning paper asserted, and as the various environmental groups present at this conference proclaim? I think the world still has a chance to make the correct turn. I think we still have a short period of grace where we can mend our ways and go in the right direction. Christians must lead the way. If they don't, then the hope is gone, also for them. Jesus came to save the earth and he lives on in us — Immanuel — and if we deny him now, then will he also deny us? Good thing I am not the Judge.

So readers, it is not up to the United Nations. It is not up to Ottawa or Washington or The Hague or London or Berlin. It is up to every individual Christian and every individual member of the human race to collectively decide that as of now we must re-duce, re-use and re-cycle and make this an important part of our re-ligion. Christians, especially, of all people, will have to be a shining example of godly living. After all they are the Body of Christ.

Bert Hielema sends this from The Hague, the Netherlands.

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Comment

Is it too late for Calvinism?

Dear Dirk,

I finally got around to reading Abraham Kuyper's lectures on Calvinism. Reading them was like a breath of fresh air. I find it rather ironic that in our community Calvinism is being rejected and sometimes even scorned by Calvinists! The best example is in our very own denomination. I'm talking about the GEMS, formerly known as the Calvinettes. They changed their name some years ago and it has been in the back of my mind for some time.

The loss of the Calvinettes is indicative of a general indifference towards Calvinism in our own community. Let me paint the picture. The leaders of the Calvinettes meet at their annual convention and discover that they are in a bit of a dilemma. No one seems to have any idea what the Calvin means in Calvinettes. They now are faced with a choice. They can either introduce Calvin to the Calvinettes or they can change the name to something more, dare I say, inclusive? Why did they choose the latter?

There are probably many answers. One may be that there are many girls involved in the group who are not from Calvinist backgrounds. Another may be that like the creeds and confessions, Calvinism is just another historic vestige that no longer applies. Or perhaps the very name Calvin strikes the fear of an angry God into the hearts of a people who only want to hear about love and grace.

The sum of all these reasons is that as Calvinists we can proudly say that we have finally outgrown Calvinism. We no longer need the man with the long beard and the funny hat. We have evolved beyond the Threatening, Unbearable, Leaden, Ponderous bulk that is Calvinism. We have broadened our minds to be more tolerant and accepting, more evangelical. Why hold onto something that means nothing to us anyway? We have moved on.

Kuyper would disagree. He would see our gradual detachment from Calvinism not as broadening our horizons but as becoming more narrow-minded. The problem with Calvinism is not TULIP. It is the fact that so many Calvinists think that Calvinism is and only is TULIP. Anyone who has read Kuyper's lectures on Calvinism would have a much broader picture.

What do you think Dirk?



Rick

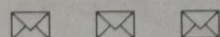
Dear Rick,

I like "GEMS" better than "Calvinettes." It's more feminine and rings more pleasantly in the ear. As well, the group wouldn't be able to reach out to a broader community if its official name only referred to a theologian who lived 400 years ago. "GEMS" points to who the girls are in God's eyes. Finally, at their age, their name should reflect who they are — young girls. In due time, they'll hear about Calvinism and struggle with whether or not they can accept its doctrines of election and reprobation.

But, hold on. I'm not disagreeing with your real point. I, too, believe our community knows jack-squat about our heritage or how its application goes so much further than other forms of Christian thought. These days I'm trying to figure out why. Why is it that there's so much ignorance of basic Calvinism? Why is it there's so little in CRC preaching that convinces you our preachers understand Kuyperian thought? Why is it that you lose 90 per cent of a dinner table audience if you mention the ICS? I remember receiving an e-mail in which the author wrote about "the few reformational types" heading down to Princeton for a conference. If our community was truly Calvinistic, there'd be more than just a "few" of these types around.

I think we've lost touch with its heritage because people are bored with what they consider the "headiness" of Calvinism. Well, to a degree they're right. In order to be a Calvinist you have to be bright, analytical, on top of current events, well-read, suspicious of establishments and creative in your thinking. You need to be willing to be taught. You need to be able to understand the complexity of creation and be daring enough to challenge those who think Christianity is about walking through life with Sweet Jesus at your side.

Finally, you need to develop a "Calvinist head" — and that's not easy. It requires that you be in the right place at the right time. If you're lucky — as we were — you'll meet a die-hard at the Christian school or at church who sees things just a little differently from everyone else. The problem is that those people, in my estimation, are few and far between. Am I confused. Rick, or is something strange going on?

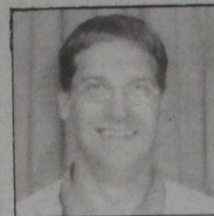


Dirk

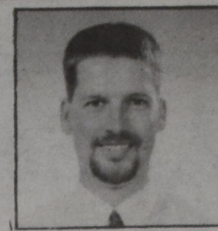
Dirk,

It's not my intention to bash the GEMS. I have a great amount of respect for the women who spend so much time and energy ministering to the young girls in our churches. Even if they don't have as many trophies as the Calvinist Cadet Corp.

I think the answer to your question about why there is so much ignorance about Calvinism is found in your own comments. First, you mention that the GEMS would not be able to reach out to a broader community if their official name only referred to a theologian who lived 400 years ago. Second, you talk about the "headiness" of Calvinism. These two stigmas, irrelevancy and intellectualism, have been attached to Calvinism and have, in my opinion, stunted its development in our community. Kuyper would say, and I think you would agree, that Calvinism is much greater than the theologian who lived 400 years ago and much more accessible than the Calvinism that the intellectuals among us have presented.



Rick Van Manen

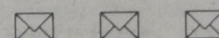
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Dirk Schouten

So on one count at least, I am forced to disagree with you. Calvinism is not just for the bright, analytical, and well-read "elite". It is this very view that keeps Calvinism from being reborn in our community. Calvinism is for everyone from the professor to the guy who never made it through high school. And Calvinism isn't only about predestination and limited atonement. It is about living all of life *coram deo* (before the face of God).

The question that confronts me now is: Is it too late for Calvinism? Have these obstacles to a vibrant Calvinism become impossible to break down? Is it too late to rekindle the kind of passion for Calvinism that a great man like Abraham Kuyper had? And should we even bother to try?

Rick



Rick,

I don't think all is lost. The main points of Calvinism — the authority of Scripture, the lordship of Christ — will always be the foundation on which we stand. But perhaps the finer points of neo-Kuyperianism — the contours of the created order, the roles and limits of institutions — are no longer discussed. That could be because we're not from the generation that struggled with these issues as it built Christian schools, colleges and labor organizations. Since we're not struggling with our identity as much, we're not holding on tightly to certain words and names. Lo and behold, Calvinettes turn into GEMS.

Maybe it's fair to say that *mere* Calvinism still exists while neo-Kuyperianism — a fine-tuned form — languishes because of a lack of interest. Perhaps this is the basis for the polarities you see in our community — between those who are content with run-of-the-mill preaching and those who want deeper-cutting sermons, between theology and philosophy, between studying Christian school curricula and experiencing academic freedom and, finally, between registering at Calvin Seminary and spending two years at the ICS.

That's it for now. Rick. I'll talk to you in November.

Dirk

Dirk Schouten studies journalism at Carleton University in Ottawa. Rick Van Manen has been teaching for two years in South Korea.

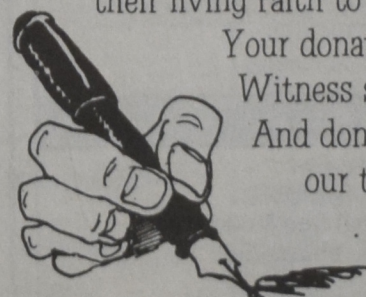
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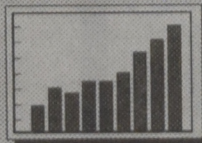
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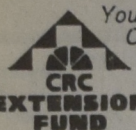
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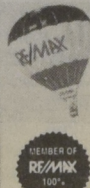
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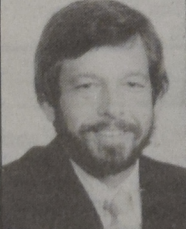
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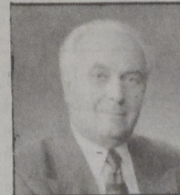
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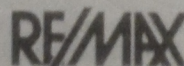
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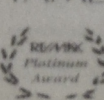
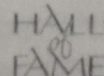
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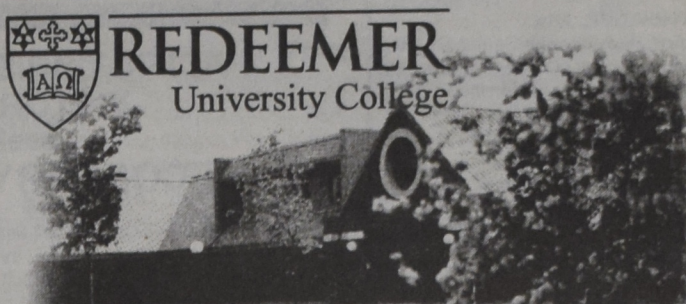
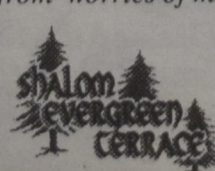
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Classified Rates	Anniversaries	Obituaries
As of May 1999: Note: 7% GST will be added to all prices listed below. DEADLINE FOR SUBMISSION <i>Christian Courier</i> is published on alternate Mondays. Copy deadline for each issue is 8:30 a.m. Tuesday, nine business days prior to publication. RATES All personal and family announcements: \$16.00 per column inch (pci) + GST (columns are two inches wide). Display advertising re.: businesses and organizations: minimum \$18.20 pci + GST, depending on design and frequency. PHOTOS There is a processing fee of \$25 for the inclusion of a photograph with a personal or family announcement. Photo space is not charged pci, but we reserve the right to determine published photo size. Please note that we cannot use a faxed photo. We need either an original (which we will return) or a downloadable Internet image. PERSONAL ADS <i>Christian Courier</i> would be pleased to handle your personal ad in an efficient and discreet manner. 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Ont. 1960 December 14 2000 "As for me and my house, we will serve the Lord." (Joshua 24:15b) With joy and thanksgiving to the Lord, we congratulate on their 40th wedding anniversary our parents and grandparents, MIKE and JENNY BANDSTRA May you be blessed with many more years together. Love from: Bryant & Dawn & family - Surrey, B.C. Bruce & Robyn & family - Sioux Falls, S.D. David & Dale - Lindsay, Ont. Greg & Anita & family - Sundre, Alta. Home address: 242 Angeline St. S., RR 2, Lindsay ON K9V 4R2 1955 December 9 2000 "Blessed in the one who trusts in the Lord, whose confidence is in Him." (Jer. 17:7) We thank God that Dad and Mom (Opa and Oma) have put their confidence in Him. They have taught us to turn to Him as well. God has been near to them and blessed them with 45 years of marriage. We celebrate with WILLIAM and MARGARET COLYN (nee KNEGT) We pray that God will continue to be near to them and to us. Love and congratulations, Joe & Joanne Colyn - Battle Creek, Mich. Justin, Christopher, Lauren, Erika Margaret & Theo Hoekstra - Neerlandia, Alta. Darrell, Katrina, Rosanne, Harrison, Joshua, ?? James Colyn - Sendai, Japan Anita & Ron Prange - Samia, Ont. Luke, Jill Dorothy & Rudy VanAmelsvoort - Fonthill, Ont. Jason, Lindsay, Cameron Sylvia & Isaac VanGeest - Grimsby, Ont. John, Greg, Michael Dave and Aly Colyn - Georgetown, Ont. Address: 34 Diana Ave., Grimsby, ON L3M 3R4 Leeuwarden Cornwall 1935 December 3 2000 "And my God will fully satisfy every need of yours according to His riches in Glory in Christ Jesus." (Phil 4:19) With thankfulness to God our Savior for His many blessings and provisions, we hope, D.V., to celebrate the 65th wedding anniversary of our parents, grandparents and great-grandparents HEDDE and BAUKJE HEIDINGA (nee FERWERDA) From all of us who love you so dearly. Home address: 3340 St. Andrews Rd, Hwy 138, Cornwall ON K6K 1S1 Send your anniversary, birthday and other important family notices to Christian Courier at fax #: 905-682- 8313, or by e-mail to: ccadpromo@aol.com	Ferwerd, Fr. Hamilton the Neth. Ont. Dec. 14, 1926 - Nov. 4, 2000 TJITSKE (SHIRLEY) BONTEKOE (nee VANDER HEIDE) The Lord has taken unto Himself our dear wife, mother and grandmother. Remembered by her husband George (Gerrit) Bontekoe. Mother of: Harry, Greta & Doug Gaudaur, Alice & Dan Belisario, Cecil, Jerry, Joe and Elvira and grandmother of eight grandchildren. 2 Corinthians 5:8 Address: 539 Mohawk Rd. W., Hamilton ON L9C 1X5 Fochteloo Telkwa the Neth. B.C. Oct. 8, 1906 - Nov. 1, 2000 "For You have delivered my soul from death. Have You not kept my feet from falling, that I may walk before God in the light of the living?" (Psalm 56:13) GRIETJE BOONSTRA (nee BETTEN) On November 1, 2000, the Lord took our beloved mother, grandmother and great-grandmother to be with Him. We are thankful to know that she now walks with her Lord and Savior. She was predeceased by her loving husband John in 1991 and son Billy in 1965, son-in-law Jake in 1973 and son-in-law Henry in 1999 and one brother Jannes in 1979. She is remembered by her children: Grace Duursma - Telkwa, B.C. Joe & Grietje Boonstra - Telkwa, B.C. Rev. John & Carolyn Boonstra - Kelowna, B.C. Alice & Cecil Packer - Penticton, B.C. Jannes & Leny Boonstra - Telkwa, B.C. Rev. Tony & Bonny Boonstra - Ottawa, Ont. and 44 grandchildren & 93 great-grandchildren. One sister-in-law Martha in Canada, three sisters-in-law and one brother-in-law in the Netherlands. Address: Joe Boonstra, Boonstra Rd., RR 1, Site 11, Comp.1, Telkwa, BC V0J 2X0 Personal Gentleman, in his 50s, wants to meet a Christian lady, in her 40s, who enjoys music and church activities. Send replies to: File #2709, Christian Courier, 4-261 Martindale Rd., St. Catharines ON L2W 1A1. Widower in Ontario, looking for a person to help share the driving and expenses for a trip to Myrtle Beach or Florida this winter. This person should be a non-smoker and non-drinker. Send replies to: File #2712, Christian Courier, 4-261 Martindale Rd., St. Catharines ON L2W 1A1. Widower, 71 years, active Christian, good health and out-going, looking for a lady for companionship and to travel with, etc. Send replies to: File #2713, Christian Courier, 4-261 Martindale Rd., St. Catharines ON L2W 1A1. Maasland, Z.H. Newmarket the Neth. Ont. Nov. 3, 1911 - Nov. 4, 2000 She lived in Georgetown, Ont. since June 1956. After nine years at the Newmarket Health Centre, it pleased our Lord, to take up into Glory. His child, CATHARINE (KAREN) DYKXHOORN (nee BOS) at the age of 89 years. Predeceased by her husband Mr. Paul Dykxhoorn in 1973, and by much loved son-in-law John W. Duimering in 1966. As children, we mourn, but also rejoice. We find great comfort that we had such God-fearing parents. Henny & Albert Flikkema - St. Catharines, Ont. Rita & Simon Frankruyter - Kenosha, Wisc. Ron & Tena Dykxhoorn - Collingwood, Ont. Harry & Ada Dykxhoorn - Collingwood, Ont. Paul & Tilly Dykxhoorn - Aylmer, Ont. Ineke & Frank Namink - Goderich, Ont. also 26 grandchildren and 38 great-grandchildren. She rested at the Jones and Son Funeral Home, Georgetown, Ont. Interment at the Greenwood Cemetery in Georgetown. A memorial service was held on Monday, Nov. 6, at the Georgetown, Ont. Christian Reformed Church with Rev. John Dejong of Grimsby officiating. He comforted us all with the words of Psalm 23 and "The Good Shepherd." In memory of Karen Dykxhoorn, the family asks for donations to The Halton-Wentworth Alzheimer Foundation and/or to The Georgetown and District Christian School. Correspondence address: Mrs. Henny Flikkema, 17 Roxanne Dr., St. Catharines ON L2M 3G8. With his wife Bonnie (nee Pluister) of 61 years at his side, JOHN LOOPER of Woodstock passed away peacefully at Woodstock General Hospital on November 10, 2000, in his 88th year. Dear father of Ywe & Barbara Looper - Chilliwack, B.C. John & Patricia Looper - Ottawa, Ont. Jenne & Jacqueline Looper - London, Ont. Albert & Elizabeth Looper - Kerwood, Ont. Loved grandfather of 13 grandchildren and five great-grandchildren. Dear brother of Luus Hofma of the Netherlands. John is predeceased by a son Jan and a daughter Aafke. The funeral service was held at Emmanuel Reformed Church, Woodstock, Tues., Nov. 14, with Rev. Jeff Kingswood officiating. Interment was in the Oxford Memorial Park Cemetery. Contributions to the Arthritis Foundation would be appreciated and may be arranged through the R.D. Longworth Funeral Home, Woodstock, 519-539-0004. Correspondence address: 203 Brenda Cres., Woodstock ON N4S 7R8
Birthday December 3, 2000 With thankfulness to God for caring for our Dad and Pake these past four score years, we celebrate the birthday of FRED (FIETE) GREIDANUS May He continue to bless you with every good gift and keep you in His care! With love from your children, Pieter & Kim Don & Kathleen Nynka & Albert Joan & Harm Rick & Joanne Stuart & Kim Len & Colleen Wayne & Ilda Neil & Evelyn and your 24 children and one great-grandchild. Address: RR3, Orillia ON L3V 6H3	For advertising rates and info, call: 1-800-969-4838.	Watch for Christian Courier's special Christmas Issue December 11!

NOVEMBER 27, 2000

Classifieds

Obituaries	Birthday	Employment
DERK JAN MAAT Laag Zuthem Thunder Bay the Neth. Ont. June 10, 1921 - Oct. 29, 2000 "As for man, his days are like grass, he flourishes like a flower in the field; the wind blows over it and it is gone." (Psalm 103:15) "But Jesus said, 'I am the resurrection and the life. He who believes in me will live even though he dies.'" (John 11:25) Derk will be sadly missed by his wife Nell, and his children and grandchildren: Dick & Annita Maat - Oakville, Ont. Derek & Heather Maat, Marya, Justin John & Tina Maat - Regina, Sask. Julie, Jonathan, Carolyn Larry & Marianne Simpson - Kelowna, B.C. Byron, Darren, Levi, Ian, Rhonda Peter & Judy Maat - Calgary, Alta. Leanne & Rick Baillargeon, Andrea, Daniel Rob & Mercedes Maat - Surrey, B.C. Natasha, Melissa Art & Tina Maat - Edmonton, Alta. Michael, Kaila, Taylor Address: 1970 Broadway Ave, Thunder Bay ON P7C 5N5	Twijzelerheide, Fr. Fenwick the Neth. Ont. Dec. 9, 1931 - Nov. 5, 2000 "He is my refuge and my fortress, my God, in whom I trust." (Psalm 91:2) The Lord has called home his child, our dearly loved brother, PAUL ROORDA Libbe & Grada Roorda - Leidschendam, the Neth. Wikje Van Marrum - Smithville, Ont. Ann DeVries - Fenwick, Ont. Turner & Joan Roorda - Orangeville, Ont. Jake & Annie VanderMeulen - Stirling, Ont. John & Alice DeHaan - Smithville, Ont. John & Margaret Roorda - Campden, Ont. John & Susan DeGroot - Smithville, Ont. and many nieces and nephews. Predeceased by: Tienka Roorda (sister) 1980 Joka Roorda (sister-in-law) 1983 Tjitze Van Marrum (brother-in-law) 1989 Jelle DeVries (brother-in-law) 1998 Correspondence address: Ann DeVries, Box 277, 741 Welland Rd., Fenwick ON L0S 1C0 "Great is thy faithfulness" With joy and thankfulness to the Lord we will celebrate on December 2, 2000, D.V., the 98th birthday of our dear father, (great) grandfather, WALTER HORLINGS Love and Congratulations to a super dad! Joan & Peter Dave & Shannon, (Nicora, Sheldon) Michelle & Rob Dan Tom & Helen Rochelle & Jouke, (Joel, Caleb) Nicole & Roger, (Nathan, Joselyn) Elsie & John Frank († 1997) & Betty Anne Marc & Karen, (McKenzie) Curtis & Jennifer Ryan Walt & Nance Chad & Bri Matthew Address: 7900 McLaughlin Rd. S, H.T. #215, Brampton ON L6Y 5A7	 ...invites faculty applications for a unique university community ♦ Art (sessional or tenure-track). ♦ Business (anticipated tenure-track). ♦ Clinical Psychology (tenure-track). ♦ Education (tenure-track, or sessional leading to tenure-track). Required: ♦ Commitment to teaching and pursuing scholarship from a reformed Christian perspective ♦ Doctorate, or equivalent terminal degree ♦ Curriculum vitae with names/addresses of 3 references. Deadline: January 15, 2001, or until the positions are filled. Consult the Redeemer website: http://redeemer.on.ca/about/openings.html, for a full description. Application or inquiries should be directed to: <i>Dr. Wytse van Dijk, Vice-President (Academic)</i> E-mail: vandijk@redeemer.on.ca 777 Garner Road E., Ancaster, Ontario L9K 1J4 Canada Canadian citizens and permanent residents will be considered first for these positions. Redeemer University College is an equal opportunity employer.
Ruinen, Dr. Brampton the Neth. Ont. In Memory of Egbert Reinders When God took him away (Genesis 5:24) he was not afraid because he firmly believed in God's promise of eternal life. On Oct. 27, 2000, after a lengthy illness, the Lord took home our beloved husband, father, grandfather and great-grandfather, EGBERT REINDERS at the age of 83 and after a marriage of 57 years. He leaves behind: Wietske Reinders (Vos) - Brampton, Ont. Keith Reinders - Kitchener, Ont. Tanny Reinders - Kitchener, Ont. Joe & Lois Reinders - Samia, Ont. Helen & Simon Crans - Emo, Ont. Rose & Sid Tjeerdsma - Stayner, Ont. Fran Reinders - Toronto, Ont. Grace & Gerald Zwart - Belleville, Ont. and 16 grandchildren and 11 great-grandchildren. Memorial service was conducted by Rev. J. Kuntz on Oct. 30, 2000, at Holland Christian Homes. Interment followed in Carrying Place, Ont.	Church News Christian Reformed Church Calls Accepted Rev. Fred Vander Berg of Renfrew CRC has accepted a call to Westmount CRC, Strathroy. Classis Meeting The next meeting of Classis Niagara is planned for Wednesday, January 17, 2001, at 4 p.m. at the Bethany CRC in Fenwick. Please forward items for the agenda to me before December 4, 2000. John TeBrake, Stated Clerk.	
Church News Christian Reformed Church Student Fund - Chatham Any student from Classis Chatham who has applied to Calvin Seminary or its S.P.M.C. Program for the purpose of full-time ministry in the CRC and who is in need of financial assistance for the coming academic year, is asked to request application forms from the Secretary, Jane Buma, 9 Campbell Crescent, R.R. 2, Ilderton ON N0M 2A0. The completed application forms must be received no later than February 16, 2001, in order for the application to be processed. First time applicants should reserve the evening of Monday, March 5, 2001, for an interview with the Student Fund Committee.	Church News Christian Reformed Church Student Fund - Chatham Any student from Classis Chatham who has applied to Calvin Seminary or its S.P.M.C. Program for the purpose of full-time ministry in the CRC and who is in need of financial assistance for the coming academic year, is asked to request application forms from the Secretary, Jane Buma, 9 Campbell Crescent, R.R. 2, Ilderton ON N0M 2A0. The completed application forms must be received no later than February 16, 2001, in order for the application to be processed. First time applicants should reserve the evening of Monday, March 5, 2001, for an interview with the Student Fund Committee.	
Church News Christian Reformed Church Student Fund - Chatham Any student from Classis Chatham who has applied to Calvin Seminary or its S.P.M.C. Program for the purpose of full-time ministry in the CRC and who is in need of financial assistance for the coming academic year, is asked to request application forms from the Secretary, Jane Buma, 9 Campbell Crescent, R.R. 2, Ilderton ON N0M 2A0. The completed application forms must be received no later than February 16, 2001, in order for the application to be processed. First time applicants should reserve the evening of Monday, March 5, 2001, for an interview with the Student Fund Committee.	LOOKING FORWARD TO A LONG AND HEALTHY RETIREMENT?  YOU'LL FLOCK TOGETHER WITH BIRDS OF A FEATHER AT SHALOM EVERGREEN <i>Discover the best opportunity for retirement living capital appreciation, and a Christian 55 plus lifestyle free from worries of maintenance, security and future care.</i>  DESIGNED WITH YOU IN MIND For details call (905) 309-7888 today!	CALVIN COLLEGE The Calvin College Education Department is re-opening the search for candidates for a tenure-track position starting in August 2001. The position primarily involves teaching reading and reading across the curriculum at the undergraduate and graduate level. It is expected that all full-time faculty assume responsibilities for academic advising, curriculum development, committee service, and research and professional scholarship. Qualifications include: 1) an earned doctorate (or ABD) in reading; 2) recent K-12 teaching and/or administration experience; 3) a scholarship agenda; and 4) commitment to a Reformed Christian expression of faith. Calvin College is a Christian college within the Reformed tradition of historic Christianity and is an equal opportunity employer. The College encourages the application of women and minority candidates. Interested applicants should forward a letter stating qualifications and curriculum vitae to: Dr. L. Stegink Department Chair, Education Department Calvin College 3201 Burton Street SE Grand Rapids MI 49546 <i>Applications will be accepted until the position is filled.</i>

Classifieds

Job Opportunity	Job Opportunities	Job Opportunities
LETHBRIDGE, Alta.: Senior High French/Social Studies ½ time opening effective January 30, 2001, at Immanuel Christian High School, Lethbridge, Alta. Contact: Ed DeYoung 403-328-4783 eddeyoung@hotmail.com	PACIFIC CHRISTIAN SCHOOL VICTORIA, B.C. seeks a SECONDARY PRINCIPAL Pacific Christian School is a well-established, dynamic and growing, inter-denominational Christian School system with nearly 800 students in Pre-School through Grade 12. The school draws its enrolment from 80 different churches representing 15 denominations in the greater Victoria area. A secondary principal is required for September 2001 to direct, implement and co-ordinate the total educational program of the secondary school in close co-operation with the Board, Education Committee and staff. The secondary school has a staff of 25 and an enrolment of 330 students in grades 8-12. Celebrating our 40th anniversary this year, P.C.S. is looking for an innovative, visionary principal to guide the further development of the school. The principal must be a committed Christian, be a team player, be committed to professional development, and be able to articulate a clear vision of Christian education. This person is expected to demonstrate spiritual, educational, and administrative leadership. Responsibilities include developing positive community and staff relationships. P.C.S. seeks a principal with a minimum of four years of successful experience in Christian school leadership. By December 31, 2000, please direct your inquiries and forward your resume, a statement of your vision of Christian education, and supporting documents to: Bill Bomhof, Chair of the Principal Search Committee c/o Pacific Christian Secondary School 654 Agnes St, Victoria, B.C., V8Z 2E6 Phone: (250) 479-4532 Fax: (250) 479-3511 E-mail: pcs@islandnet.com 	DORDT COLLEGE FACULTY POSITIONS Dordt College is seeking applications for openings beginning 2001-2002 in the following areas: Art Fine arts; emphasis graphic design or art education Communication (Two year position) Mass communication; introductory speaking/listening Education Introduction, upper-level, and possibly graduate levels with emphasis on special education Foreign Language Spanish Psychology General/Applied Social Work (Temporary positions with possibility for regular appointment) Generalist; micro-practice background; methods courses & field practice Generalist; macro-practice background; public policy, and/or research Theatre Arts Theatre generalist, theatre history emphasis Evaluation of applications will continue until the positions are filled. To learn more about a position and receive application materials, qualified persons committed to a Reformed, biblical perspective and educational philosophy are encouraged to send a letter of interest and a curriculum vitae/resume to: Dr. Rockne McCarthy Facsimile: 712 722-4496 Vice President for Academic Affairs E-mail: vpaa@dordt.edu Dordt College Web site: 498 4th Avenue NE www.dordt.edu/offices/acadaff Sioux Center, IA 51250-1697 <i>Dordt College encourages the nominations and candidacies of women, minorities, and persons with disabilities.</i>
Personal Single, Christian man, enjoys the outdoors, quiet evenings, spending time with family and friends, living in Central Ontario, would like to meet a Christian woman, age 30-40. Send replies to: File #2711, 4-261 Martindale Rd., St. Catharines ON L2W 1A1. Christian gentleman, late sixties, would like to meet sincere, non-smoking, Christian lady 60-66. Ontario resident with Dutch background preferred. Please write to File # 2714 c/o Christian Courier, 4-261 Martindale Rd., St. Catharines ON L2W 1A1. Send your anniversary, birthday, and other important family notices to Christian Courier at fax #: 905-682-8313, or by e-mail to: ccadpromo@aol.com		

Miscellaneous

FROM COAST TO COAST

English Radio:
Back to God Hour

Television:
Primary Focus

BRITISH COLUMBIA

Burns Lake - CFLO 9:15 am 1400
 Osoyoos - CJOR 8:00 am 1490
 Penticton - CKOR 8:00 am 800
 Port Alberni - CJAV 7:00 pm 1240
 Prince George - CIRX 7:00 am 94.3
 Princeton - CHOR 8:00 am 1400
 Smithers - CFBV 9:15 am 1230
 Summerland - CHOR 8:00 am 1450
 Vernon - CJIB 9:30 pm 940

Kingston - WBDR 7:30 am 102.7
 London - CKSL 7:00 am 1410
 Newmarket - CKDX 9:00 am 88.5
 Oshawa - CKDO 8:00 am 1350
 Owen Sound - CFOS 7:00 am 560
 Pembroke - CHVR 10:00 am 96.7
 Sarnia - CHOK 7:30 am 1070
 Stratford - CJCS 8:30 am 1240
 Windsor - CKLW 7:30 am 800
 Wingham - CKNX 10:30 am 920

ALBERTA

Lethbridge - CJIL
 Monday - 10:00 pm
 Saturday - 3:00 pm
 ONTARIO - CTS
 Tuesday - 9:00 am

Check your local listings
 for cable outlets airing
 Primary Focus.

ALBERTA

Brooks - CIBQ 8:00 am 1340
 Ft. McMurray - CJOK 8:30 am 1230
 High River - CHRB 6:00 pm 1140
 Edmonton - CJCA 8:30 am 930
 Westlock - CFOK 7:30 am 1370

NEW BRUNSWICK

Saint John - CHSJ 9:00 am 94.1

PRINCE EDWARD ISLAND

Charlottetown - CFCY 7:00 am 630

NOVA SCOTIA

Bridgewater - CKBW 7:30 am 1000
 Digby - CKDY 6:00 am 1420
 Halifax - CFDR 8:30 am 780
 Liverpool - CKBW 7:30 am 94.5
 Kentville - CKEN 8:30 am 1490
 Middleton - CKAD 8:30 am 1350
 New Glasgow - CKEC 7:30 am 1320
 Shelburne - CKBW 7:30 am 93.1
 Sydney - CJCB 7:00 am 1270
 Weymouth - CKDY 8:30 am 103.1

SASKATCHEWAN

Estevan - CJSL 8:00 am 1280
 Weyburn - CFSL 8:00 am 1190

MANITOBA

Altona - CFAM 9:30 am 950
 Steinbach - CHSM 8:00 am 1250
 Winnipeg - CKJS 9:15 am 810

ONTARIO

Atikokan - CHAK 9:30 am 1240
 Chatham - CFCO 6:30 am 630
 Fort Frances - CFOB 9:30 am 640
 Guelph - CJOY 8:30 am 1460
 Hamilton - CHAM 7:30 am 820
 Kapuskasing - CKAP 7:00 am 586

**THE BACK TO
 GOD HOUR**



ADMINISTRATIVE JOB POSTING

Vancouver Christian School, a culturally and denominationally diverse community school of 350 students from Kindergarten through Grade 10, is seeking a dynamic leader to join the administrative team beginning August 2001. We are seeking someone who is a keen disciple of Christ with the gift of caring and love for students, and good personal relational skills. This person should have a strong background in and vision for Christian education. Experience in administration, the ability to work well in multicultural situations, and the ability to pursue development work within the school community and beyond are assets. Deadline for replies is January 5, 2001. Please send your résumé to:



Administrative Search Committee
Vancouver Christian School
3496 Mons Drive
Vancouver B.C. V5M 3E6



Events/Advertising

Calendar of Events

Items appearing in this column are run free of charge if they advertise an admission-free event, if they accompany an ad for the same event, or at the discretion of CC. In case of free listing, space limitations apply. The charge otherwise is \$7.50 per line, or \$1.50 per 1/3 line, per insertion.

- Dec. 8 The Pro Musica Choir of Burlington - Christmas Concert, "A Celebration of Carols", 8 p.m. in the Rehoboth Candian Reformed Church, 1225 Dundas St. W., **Burlington**, Ont. Seniors/Students \$12, \$30/family, Advance \$2 off. CDs available. For tickets or info call, 905-304-4757.
- Dec. 9 Benefit Concert Timothy Chr. School, **Rexdale**, Ont. Choir & orchestra ARCADY. See ad this issue.
- Dec. 17 Dutch Service, Ancaster CRC, 70 Garner Rd. (Hwy. 53) E., **Ancaster**, Ont. 3 p.m., Rev. Koops preaching.
- Mar. 23-25 East CRC of **Strathroy**, Ont. 50th Anniversary Celebration weekend. Dinner Fri. evening; Sat. Open House and Evening Program; Sun. special worship services. Call Rie VanSteege for dinner reservations or more info 519-245-6785 or e-mail: secretary@eastcrc.org.

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John D. Gansekoele
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RR 3, Fergus, ON N1M 2W4
Phone: 519-843-3560
Fax: 519-843-1600

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please call (905) 648-2131 ext. 4211

*Benefit Concert for Timothy Christian
School, Rexdale, ON*
G. F. Handel's Messiah

The choir and orchestra **ARCADY**, under the direction of Ron Beckett, performs *Handel's Messiah* on period instruments. Saturday, Dec. 9, at 7:30 PM. Covenant Reformed Church, 259 Albion Road, Etobicoke. Tickets \$15 Adult and \$10 Seniors/Students. For tickets and info: call **Te Deum Music (416) 245-3940** or visit **www.Tedeummusic.com**. All proceeds to Timothy Christian School, Rexdale, ON.

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Brampton/Toronto, ON: Julie Lindhout 416-653-3073
Burlington, ON: Marj Stieva 905-632-1347

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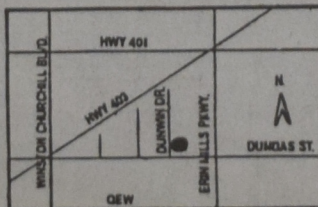
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News

East African nations step up border checks as ebola deaths rise

NAIROBI, Kenya (Newsroom) — Governments in East Africa have intensified medical surveillance along their borders as the number of deaths from the ebola virus in Uganda rose to 81 this week.

the disease was diagnosed a month ago, all but one of them in the town of Gulu, about 360 kilometers north of Kampala. The death of a soldier in Mbarra, a busy commercial town, on October 27 was the first outside the Gulu district, according to the WHO.

Francis Omaswa, director general of medical services for Uganda, said that 107 people have recovered from the virus so far. Dr. Guenael Rodier, WHO's director of communicable diseases, surveillance and response, said medical experts will be needed in the affected area for about two months, until the last person is treated.

"The incubation period for the ebola virus is 21 days, but to be on the safe side,

we would have to follow the last contact for at least 42 days," Rodier said.

The virus can be contained if those who are infected are isolated immediately, said WHO's representative in Uganda, Oladapo Walker. "If we are able to quickly isolate the reported cases in the camps, we should be able to contain it very quickly."

Rebel army carrier

The ebola virus first struck in Sudan in 1975 and appeared the next year in Congo. In 1979 it killed 22 people in Sudan. It was last reported in 1995 in the city of Kikwit in the Democratic Republic of Congo, where about 300 people died. The first hemorrhagic fever virus of the ebola strain was discovered in an African green monkey in 1967.

Researchers say the strain that caused the Gulu outbreak is the same as that reported in southern Sudan in 1979, causing speculation that it may have been brought into the country by Uganda's Lords Resistance Army

rebels based in Sudan.

WHO officials have not yet recommended restricting travel in Uganda because of the outbreak.

The Italian Missionary News Agency (Misna) reported that there are about 1,600 people who may have been exposed to the virus who are checked periodically by the medical team.

Zenit, a Catholic news service, reported that five students and a nun died of the disease at a Catholic hospital in Lachor. They worked with patients infected with ebola, often without sufficient protection because gowns and masks are in short supply.

Disease causes 'incredible panic'

The outbreak of the disease poses a greater economic risk to the region than the immediate impact of the deaths, according to Bob Swanepoel, a professor at South Africa's Institute of Virology. "The problem with this disease is not that it kills people, but it causes incredible panic," he said. Economic disruption could result from ignorance about the virus in Western countries that could produce up to a 30 percent drop in tourism in the short term or blocking air traffic from the region, he warned.

In Kenya, the Ministry of Public Health has notified

government medical officers at border towns and in the Lake Victoria region to be alert for the disease and to isolate anyone believed to be infected.

Government should act

"The government should not take any chances," said Kenya's Catholic Archbishop Ndingi Mwana'a Nzeki. "It should ensure that the disease does not spread into the country."

A task force of medical experts in Kenya has been formed to deal with the virus, should it appear.

Concerns are high that Kenyans grazing their livestock in Uganda could bring the disease into the country.

"These men coming back from Uganda should immediately be isolated as soon as any suspected symptoms are noticed," said Sam Onger, Kenya's minister for public health.

Dr. Walter Ochieng, a member of the task force, said the probability of the disease spreading to towns on the Kenya-Sudan border is high because of the volume of traffic along the border.

Residents in border towns have been warned not to enter Uganda until the disease is controlled. "The disease can easily spread if people do not control their movements," he said.

Canadian Christians offer apology for turning away Jews

(Religion Today) — Christians apologized for a decision that resulted in condemning Jews to the Holocaust. Canada's government refused to allow 937 European Jews aboard the S.S. St. Louis to enter the country in 1939, *The Ottawa Citizen* reported. They were forced to return to Europe where more than half died in Nazi death camps.

Church leaders express remorse

Baptist, Catholic, and other Christian leaders expressed remorse for the decision to 25 Holocaust survivors who had been aboard the St. Louis. Watchmen of the Nation, a Christian group, brought them to Ottawa to take part in the ceremony, according to the Citizen. "If Canada repents of our atrocities to the Jews, we're going to see God's power released for healing the French-Canadians and indigenous peoples who have

been hurt by government decisions," a spokesman for the group said.

Christians share responsibility for denying the Jews access to the country, David Mainse, a Christian broadcaster said. He said he was ashamed not only that Christians did not protest the government's decision to turn the St. Louis away, but that "there were professing Christians who made anti-Semitic decisions."

"I stand before you in great fear for I understand that my name is not one dear to your heart," Baptist minister Doug Blair said. His great-uncle, Frederick Charles Blair, had served as director of Canada's Immigration Branch and resisted appeals to let the St. Louis passengers in, according to the Citizen. Frederick Blair did not like Jews and had bragged about his role in refusing the passengers entry to Canada, the paper reported.

News Digest

Canada's first political beer

CALGARY — A company in Calgary has just 'launched' a new beer which it calls 'Canada's only political beer.' The Freedom Beer Company's logo is what it calls a 'freedom train': an old locomotive with the word Freedom written on one side. The beer has two official slogans: "It's not a beer, it's a way of life," and "Politics: Don't just think about it, drink about it!"

The company's president, Neil Wiltzen, explains in a press release, "The reason we started this company was to give Canadians an opportunity to get involved in the political process.... Every time a consumer enjoys our superb quality Indian Pale Ale, we will be making a contribution to various right wing political organizations." During the federal election campaign, the company has been sending donations to the Canadian Alliance.

Penguin-topple theory

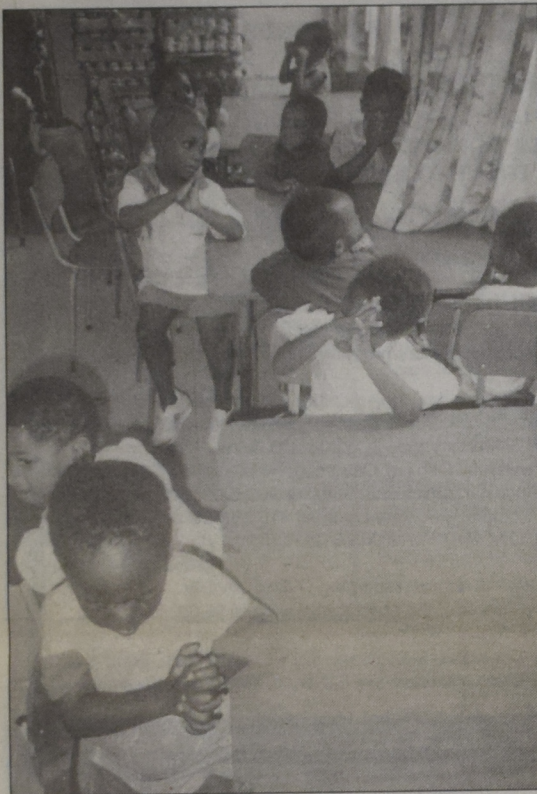
LONDON, England (AP) — Britain's Royal Air Force pilots claim that if they fly above a penguin colony, the curious birds topple over like dominoes, as they stare up at the aircraft. Now, British scientists are travelling to the Falkland Islands to settle the debate once and for all.

British Antarctic Survey researchers plan to spend a month, at British taxpayer's expense, aboard HMS Endurance studying this phenomenon, which Royal Air Force pilots first recorded during the 1982 Falklands War with Argentina.

How does your garden grow?

HOUSTON, Texas — Here is a poem from the Houston-based PrayerNet Newsletter, offering tips on spiritual growth: **How does your garden grow?**

Plant three rows of peas:
Peace of mind
Peace of heart
Peace of soul.
Plant four rows of squash:
Squash gossip
Squash indifference
Squash grumbling
Squash selfishness.
Plant four rows of lettuce:
Lettuce be faithful
Lettuce be kind
Lettuce be obedient
Lettuce really love one another.
To conclude our garden
We must have thyme:
Thyme for God
Thyme for study
Thyme for prayer.



GORDON LEGGE

Orphans at the Chinyaradzo Children's Shelter in Harare, Zimbabwe, say grace before lunch

Although the World Health Organization (WHO) so far has not recommended restricting travel in Uganda or elsewhere in East Africa because of the outbreak, airports in the region are requiring visitors to fill out medical surveillance forms.

No known cure for virus

There is no known cure for the virus, which causes hemorrhagic fever and diarrhea, but patients treated with aggressive rehydration therapy may survive. Symptoms of the disease include vomiting, diarrhea, fever, and bleeding from gums, skin, eyes, nose, ears, and other parts of the body.

WHO reports 262 cases since

Christmas is coming...

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